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NOVEMBER 2, 1955

10 CENTS

We Didn't Fail

SINCE BETHANY CHURCH was organized, James and Kenny had attended Sunday school faithfully. James even sang in the junior choir. Occasionally his mother and his father would attend church when the junior choir sang.

After about two years of Sunday school attendance, the two boys suddenly quit attending both Sunday school and choir. When inquiry was made, the mother of the boys said, "We have taken them out of your church, and placed them in another Sunday school. They were coming home every week with questions about the Bible that we just couldn't answer, so decided to send them somewhere else."

I DO NOT FEEL that our Sunday school has failed. Instead it has succeeded, by placing in their inquiring minds questions that need to be answered. This was an "easy way out" for parents, to put aside questions from an inquiring child. The pity of it is that it will stunt minds that want to grow in Christ.

—GEORGE W. SCHUETTE

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COVER PICTURE. The Rev. L. David Miller, director of School of Music at Wittenberg College, listens to Miss Carol Bayer, sophomore from Cleveland, in audition for college a cappella choir. Miss Bayer is one of 204 Wittenberg students who tried out for ensemble limited to 125 voices.

THE CHURCH IN THE NEWS

Ban on prejudice lauded

Outside the small Roman Catholic mission chapel at Jesuit Bend, Louisiana, a few faithful worshipers still gathered last Sunday in the hope that Archbishop Joseph F. Rummel would relent and open the church for Sunday mass. The New Orleans archbishop had ordered the mission closed when members of the congregation prevented a Negro priest from officiating there.

"I don't care if it's a Negro priest or a white priest, I just want to hear my mass," said Oliver Dobard, a 70-year-old Negro member of the congregation. But another parishioner remarked, "The archbishop will send us who he pleases. If he sends us another Negro priest it will be the same thing over again with that same group of people."

The Vatican newspaper *L'Osservatore Romano* commented in Rome that Roman Catholics must "feel proud of this admirable pastoral intervention" by Archbishop Rummel. Prejudice has no place in the church, said the Vatican paper, reminding Roman Catholics that rejection of prejudice is required by their religion and by their patriotism.

Wisconsin pastor resigns

The three Northwest Synod pastors who have been under fire for doctrinal deviation figured in events last week. One turned in his ordination papers, another resigned from his congregation, and the third was ordered to stand trial Nov. 10.

George P. Crist, Jr., of Durham, Wisconsin, who was found guilty on nine counts last spring by a trial committee and was thereupon temporarily suspended from the office and functions of the ministry by Northwest Synod President Paul E. Bishop, deposited his ordination papers with the synod president. Mr. Crist, who is now studying at the University of Iowa, appealed from the committee's decision. If the appeal is pressed, the synod convention will have to take final action.

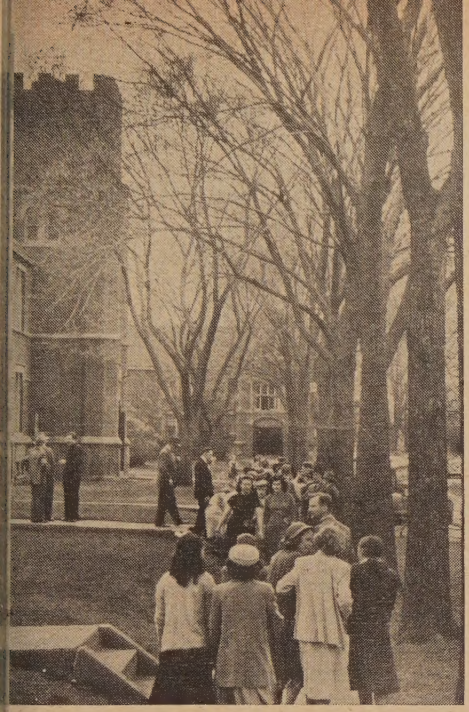
The Rev. John H. Gerberding tendered his resignation as pastor of Holy Cross Church, Menomonee Falls. Although a trial committee had cleared him of charges, petitions had been presented by Wisconsin Conference pastors to Dr. Bishop asking further investigation and demanding a retrial, he told his congregation. "For the relief and harmony of this young congregation which has never been consulted in this controversy not of their making, I have chosen to resign," Pastor Gerberding said.

The third pastor involved, the Rev. Victor K. Wrigley of Brookfield, Wis., has been ordered to appear before a trial committee at Milwaukee on Nov. 10. Mr. Wrigley said last week that he will not attend the trial committee hearing and that no matter what decision is reached he will remain as pastor of Gethsemane Church, Brookfield, unless the congregation itself asks him to leave.

College gets big gift

Largest gift ever made to a Lutheran college was received last month by Wittenberg College, Springfield, Ohio. From Mr. and Mrs. Harold O. Thomas of Canton, Ohio, the United Lutheran institution got $1.5 million. The gift will be subject to an annuity during the lifetime of the donors.

Mr. Thomas termed his gift an "investment in America, because America in the future will be no stronger than our Chris-



MISSIONARIES WILL STUDY HERE
Visitors crowd walks at Chicago Seminary in Maywood, Ill., where proposed School of Missions will open in September 1957

tian colleges and universities. Our hope is that the gift will help Wittenberg give even greater service to youth and will encourage other people to give as they are able." Mr. Thomas, a member of Trinity Church, Canton, and of Wittenberg's board of trustees, was president of the Thomas Register and Manufacturing Company until his retirement in 1951. He invented the front seat adjuster used on automobiles.

Wittenberg President Clarence C. Stoughton said he would recommend that $1 million of the gift be used to increase the college's endowment fund to $4 million and that the remaining $500,000 be used for a building project to be determined later.

Chicago gets mission school

Highly specialized talents demanded of missionaries who go out to foreign countries today require that they receive more training than in past years, the United Lutheran Church's Board of Foreign Missions decided early this year. To meet the need for a training program, the board studied facilities and opportunities available at the existing ULC seminaries.

At its meeting last week, the board decided to request the board of directors of the Chicago Lutheran Seminary at Maywood, Illinois, to open a school of missions, at which both prospective foreign missionaries and those on furlough could receive needed instruction and training. The proposed program would consist of a one-year course of intensive study under the direction of a three-man faculty, which would be assisted by the regular seminary faculty and by visiting scholars.

The school would open in September 1957. To meet its cost, the Board of Foreign Missions with the aid of the United Lutheran Church Women would provide $25,000 yearly and would also eventually erect a separate dormitory on the Maywood campus.

The school would be the only such institution in the United States except for the Kennedy School of Missions at Hartford, Conn. Student body would be drawn from missionaries on furlough, college and seminary graduates planning to be missionaries. Faculty would include a dean, a biblical theologian, and a retired missionary who would deal with the practical problems faced on mission fields.

New plane every three years

Heat, humidity and wear-and-tear of flying over the steaming jungles of Liberia makes the useful life of an airplane there

about three years, the Board of Foreign Missions learned. The ULC's missionary plane gets daily use, has served valiantly in strengthening the mission, has saved lives of many ill or injured by bringing them to help in time.

Because of the importance of the airplane in the work of the mission church in Liberia, the board decided to budget $6,000 yearly so a new plane with auxiliary motor can be purchased every three years.

India to note anniversaries

Three major mission anniversaries will be celebrated in India shortly. This month the 50th anniversary of the organization of the Samaj, India's first indigenous mission society, is being observed. In January, Christians throughout India will join with Lutherans all over the world in celebrating the 250th anniversary of the arrival of the first Protestant missionaries — German Lutherans — in India. Later next year, Methodists will observe the centenary of their mission work in India.

Roman Catholics retain privilege

Last spring the Argentine Congress scheduled a national referendum to provide for constitutional reform and possibly remove the Roman Catholic Church from its place as the official Argentine religion. The move climaxed a series of anti-church moves by former dictator Juan D. Peron, now in exile.

Roman Catholic spokesmen said last week that they believe the referendum will not be held. The provisional government of President Eduardo Lonardi has already restored to the Roman Catholic Church all privileges taken away during Peron's regime and has added others which the church has not enjoyed since Argentina became independent in 1844.

Services of thanksgiving were held in Argentine Roman Catholic churches on Oct. 23 to celebrate the reinstatement of the church's privileged position. In the Metropolitan Cathedral of Buenos Aires the service marked the return to Argentina of Bishop Manuel Tato and Monsigner Ramon Novoa, who had been exiled in June after the first abortive uprising against Peron. The two prelates returned to Argentina at government expense.

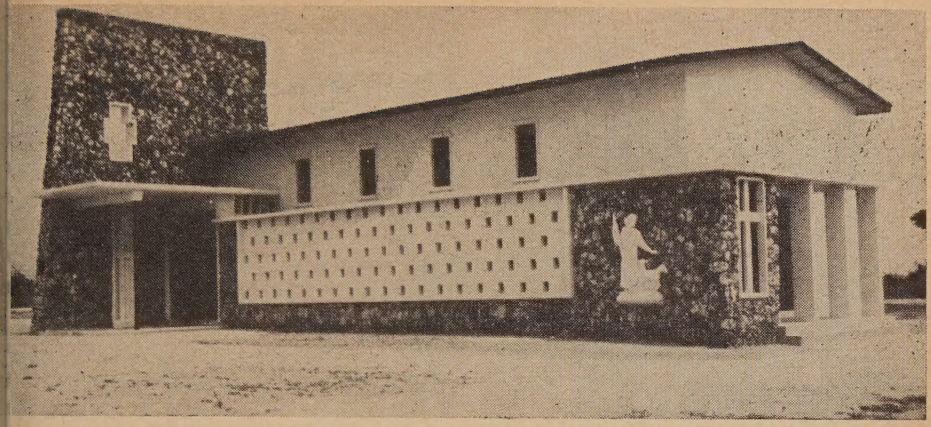
Some observers feared that despite President Lonardi's pledge of religious freedom, the small Protestant minority might suffer setbacks because of the vast concessions being made to the Roman Catholic hierarchy.

Colombia to watch Protestants

In another South American country where Protestants had recently suffered severe persecution, a government official ordered police to keep a watchful eye on "non-Catholic pastors and members of their congregations." Interior Minister Lucio Pabon Nunez of Colombia said he had evidence that some non-Catholics had distributed "offensive" leaflets. A Bogota newspaper reported such leaflets placed under doors of houses there.

Distributing any non-Roman Catholic literature "gives offense to the Roman Pontiff, the Catholic clergy, the mysteries and practices of our religion, which is equivalent to a serious attack against the best qualities of the national soul and is a clear disturbance of public order," Senor Pabon Nunez said. "Such acts should be punished as police cases," he ordered.

In Bogota, a Roman Catholic priest denounced activities of Protestants in Colombia, saying that if the authorities permitted them to make converts it would lead to further acts contrary to the laws of the country.



NEW LUTHERAN CHURCH IN DAR ES SALAAM, TANGANYIKA, AFRICA
Funds provided by Lutheran World Action helped erect modern building. Tanganyika has largest Lutheran church in Africa, will be host Nov. 12-22 to All-Africa Christian Conference sponsored by Lutheran World Federation's Department of World Missions

All-Africa Conference planned

African Christians from ten countries will form the major part of the 150-member delegation at a ten-day study conference Nov. 12-22 sponsored by the Department of World Missions of the Lutheran World Federation. Meeting at Marangu, Tanganyika, the All-Africa Christian Conference will bring native leaders of mission churches together with European and American churchmen.

"Political and racial tensions in Africa" make the conference urgent, said Dr. Fridtjov Birkeli, LWF department head. "Tomorrow may be too late to try crossing certain frontiers." Aim of the conference is to help African Christians carry a larger share of the church's work in their countries.

Speakers who will address the conference include Ambassador Emmanuel Abraham of Ethiopia, a leading Lutheran layman, and Paramount Chief Thomas Marealle II of Tanganyika's Chagga tribe. The Chaggas form one of the largest Lutheran groups in Africa. Most of the 47 listed speakers are Africans. Dr. Franklin Clark Fry, ULCA president, and Bishop Hanns Lilje, LWF president, are among the "outside" speakers.

A showing of the film *Martin Luther* will be a feature of the conference. Of the 15 million Christians in Africa, about one million are Lutherans.

Catholics seek converts

Friendly suggestions from Roman Catholic friends have sometimes "opened the eyes" of non-Catholics to the "beauties of the Roman Catholic faith," said Archbishop Gerald P. O'Hara of Atlanta as he asked all those in his Georgia diocese to help "educate" non-Catholics and pray for their conversion. Although non-Catholics in the South are generally "well-disposed and warmhearted" and "have a love for our Lord" they are often "blinded by inborn prejudices," the archbishop said in a pastoral letter.

Georgia Baptists replied promptly. Dr. Dick Hall, named by the Atlanta Association of Baptist Churches to head a committee to prepare an official reply, said in a letter to the archbishop that Prot-

estants would welcome any "fair-minded study" of differences between their church and the Roman Catholic.

A report last week by the Roman Catholic weekly *The Ave Maria* claimed that 137,310 converts came into the Roman Catholic fold in the U.S. during 1954. Not all of these were previously members of other churches. Although most converts were made in the East and Midwest, the South showed up proportionately better because of the smaller number of Roman Catholics. Campaigns in North Carolina and in California provided a high ratio of converts. *Ave Maria* noted that the total of converts had not kept pace with the birth rate and pointed out that if its church depended on converts alone "we would be losing ground statistically."

Court critic wins community support

For the 24 years that the Rev. Loriot D. Bozorth has been minister of the First Baptist Church in Gloucester City, a suburb of Camden, New Jersey, he has been battling to keep the city's 35 taverns and taprooms closed on Sundays. In 1935 he led and lost a bitter fight to keep Sunday movies and liquor sales out of the community. In 1952, after a Sunday taproom murder and other incidents, foes of Sunday liquor won in a referendum vote.

Efforts for a new referendum this year in the community of 15,000 were turned down by the city council. When Superior Court Judge Frank Lloyd of Camden overruled the council's action and ordered a vote on Sunday liquor sales at the Nov. 8 election, Mr. Bozorth wrote a letter which appeared in the local weekly newspaper. "Whatever happened" after the city council's decision, he wrote, "must have influenced the good judge's decision to pass the buck and make the voters decide the issue."

Cited for contempt

This was a matter "touching on the integrity of the courts," cried Judge Lloyd, citing the minister for contempt of court. The judge's action brought the clergyman more support than he had ever before received. The judge was trying to "restrict the freedoms of speech and press" said the Gloucester City Fathers' Association, praising Mr. Bozorth. The City Civic Committee, Camden County Ministerial Association, and local Rotary Club rallied to the minister's support.

The minister "has a right to express himself freely through the means of the press," said the Rotarians. In New York, *Editor and Publisher,* the national newspaper journal, said that a "serious blow" is administered to the democratic process "when a man is haled into court of law for daring to disagree" with a court's action.

The community was strongly behind Mr. Bozorth. Whether they would also be on his side in the referendum only the results of the Nov. 8 vote would show.

"Popular" music banned

Brides in Chicago's Roman Catholic churches will no longer march up the aisle to the accompaniment of the familiar bridal marches by Wagner and Mendelssohn. These, eight "Ave Marias" and other semi-popular musical selections were firmly banned from churches in his Chicago archdiocese last week by Cardinal Stritch. The Bach-Gounod, Verdi, Mascagni and Schubert versions of the *Ave Maria* were among those tossed out. "No deviation will be permitted," the cardinal said, pointing out that a commission had declared that such "music lacked sanctity and goodness of form."

Recent Honolulu convention of the Protestant Episcopal Church also tight-

ened the reins on the kind of music used in its churches. "Light and unseemly" music is inappropriate, the convention agreed, but the local clergyman is to have "final authority" on what music can be played. The resolution was said to be aimed primarily at some of the music requested for church weddings.

An international Lutheran conference on church music was held last month in Holland, in connection with the introduction of the new hymnal in that country's Lutheran Church. Thirty-five church musicians and theologians took part, including one American.

Jazz is orthodox

Jazz music "speaks the brotherhood of sensitive men" and offers "a new understanding of how you are dependent on a power and resource greater than yourself," said Protestant Episcopal clergyman Alvin B. Kershaw of Oxford, Ohio, when he appeared on TV's $64,000 Question program as an expert on jazz music.

Bishop Henry Wise Hobson of Cincinnati, in whose diocese Mr. Kershaw's parish is located, said he found nothing objectionable in the clergyman's TV appearance. "I have heard much favorable comment," the bishop said, adding that he was "a little surprised" at the enthusiastic approval laymen have given. Mrs. Kershaw said that about one-third of the many letters the clergyman has received "feel it inconsistent that a clergyman should be linked with jazz." The other two-thirds are approving.

National Council of Churches' officials announced plans for an hour-long jazz program on New Year's Eve over a national network, in which Mr. Kershaw would comment on the "theology of jazz."

PRISON CHAPLAINS MEET

Bars in background are symbolic of their "parishes" as Jewish, Protestant and Roman Catholic prison chaplains confer informally during a meeting of the Correctional Chaplains' Association in Iowa.

Reds press youth dedications

As Communist leaders in Germany's East Zone launched a propaganda campaign to promote youth dedication ceremonies next spring East German church leaders reaffirmed their opposition to the rites. The dedications, an atheistic counterpart of confirmation and first communion, were originated several decades ago by German freethinkers.

Relations between the Communist regime and the churches are tense, Bishop Otto Dibelius reported to a convention of the Berlin-Spandau churches. "We would be very happy if the climate in our relations improved," the Lutheran bishop said, but East Zone authorities adhere to principles that oppose those of the Christian church. Youth dedications are a direct attack upon the church, the bishop charged. Although sponsored by private organizations, the state supports them and economic pressure is applied against families that do not participate.

World News Notes

Reds still expect U.S. depression

Reds had counted on American prosperity to dry up soon after the war. That would upset all western nations, and help the Russians in their world conquest.

But the Reds themselves were responsible for stoking up U.S. prosperity to new heights. The attack on South Korea in 1950, pushing Americans into a rearmament program, put American industry to work more busily than ever.

Peace talk in recent months, the Russians assert, will remedy this situation. They say that because arms production in western nations is gradually tapering off, the big depression may come in a few months. Communist calculations were explained recently in a Russian periodical, *Economic Questions*. "Militarization of the national economy in a capitalist country has temporarily stimulated the growth of war production, as well as affiliated industries. At the same time it has increased the impoverishment of the working people."

There isn't enough consumer demand in the U.S., says the Russian economist, to absorb goods produced by expanded factories. American goods can't be unloaded abroad because countries such as Germany and Japan are also heavy producers and such countries as China no longer buy from the U.S.

Refugees in danger in Austria

From Iron Curtain countries a multitude of refugees, at least one and a half million, streamed into Austria after the war. Most of them were of German ancestry, and many went from Austria to West Germany or migrated overseas. About 550,000 stayed in Austria, and two-thirds of them found jobs and have acquired Austrian citizenship.

But 200,000 are still homeless and jobless. Since Austria signed its neutrality agreement with Russia, the Austrian government has permitted Russian agents to visit the refugee camps and try to persuade those who escaped from Iron Curtain countries to go back home. Austria won't permit the refugees to seek jobs, and heavy pressure is built up to make them return to their homelands.

The U.S. government and International Refugee Organization still operate some refugee camps, and now refuse to let Red agents visit them. But resettlement of these refugees—about 25,000—in the U.S. or elsewhere is moving slowly. Fear of the future is rising to fever-pitch.

Water from the Jordan

The muddy Jordan is no Mississippi, but by a dam-building program could be converted a source of irrigation for farmland supporting 110,000 people. The U.S. pioneered in blueprinting the irrigation scheme, and is prepared to help finance the work if Israel and neighboring Arab states can agree on the plan.

Israel is favorable toward the U.S. proposal, but Arab states (which would get 60 per cent of the Jordan water) hesitate to co-operate with Israel in anything.

The plan "is on the verge of successful completion," said U.S. Ambassador Eric Johnston, but may fall through because of hatred and mistrust seething in the Middle East.

An irrigation system which the Israeli government is developing within its own borders was extended this summer to Nazareth. Water comes through five miles of pipeline from the Jezreel valley. For thousands of years residents of Nazareth had drawn their water supply from cisterns and a few springs.

WASHINGTON

By ROBERT VAN DEUSEN

ACCENT ON EDUCATION

NOVEMBER IN WASHINGTON will begin and end with a hard look at the problems involved in educating our children. President Eisenhower issued a proclamation for the observance of American Education Week, Nov. 6-12, to focus popular interest on the achievements and needs of the public school system. Nov. 28-Dec. 1 will bring 2,000 selected civic leaders to Washington for the White House Conference on Education.

This national meeting has been preceded by more than 3,800 state, regional, and community conferences during the past year, in which educators and interested citizens have pinpointed and discussed educational problems. Reports and recommendations from these area meetings will be presented to the White House Conference. There the delegates will try to identify the significant and pressing problems, and discuss how federal, state, and local governments may cope with them more effectively.

Less than half of the people attending the conference will be professional educators. There will be leaders from every phase of community life.

Of the 2,000 who have been invited, 1,400 were selected by the states and territories to be their representatives. Three hundred will be Congressmen with legislative responsibilities in the field of education, foreign observers, governors, and state education administrators, and trained discussion leaders. The other 300 will be representatives of national organizations, including church groups.

Questions

THE CONFERENCE agenda will be limited to elementary and secondary education because of the urgency of the problems in these fields. The discussion will center on six major areas:

1. *Aims of education.* What should the schools accomplish? What knowledge, skills, ideals, should they provide? What is the function of the school in relation to the home and the church?

2. *Organization.* How can the schools be organized more efficiently and economically? What are the responsibilities of the local board of education? How should local authority be related to state supervision?

3. *Buildings.* What are the school building needs? How acute is the classroom shortage? What will the situation be ten years from now?

4. *Teachers.* How can enough good teachers be secured and kept? What are the reasons for the teacher shortage? How can teaching be made attractive to competent men and women? What are the qualities of a good teacher?

5. *Finances.* How can the building and operation of the schools be financed? What are the reasonable limits of taxation? Should federal aid be extended to the states? Should parochial schools be included in federal aid?

6. *Public interest.* How can the public be made more aware of educational needs? How should destructive criticism of the schools be handled?

If these questions are faced honestly and with a sense of deep seriousness, consensus may be reached in some areas, differences clarified in others. The recommendations of the White House Conference should provide a springboard for a new approach to school problems.

YUGOSLAV COMMUNISTS TOOK CHURCH (ON RIGHT), TORE OUT FURNISHINGS, BROKE THE WINDOWS. EVENTUALLY THEY GAVE THE BUILDING BACK TO THE LUTHERANS. THE PARISH BUILDING (ON LEFT) BECAME A COMMUNIST MUSIC SCHOOL

Christians versus Communists

In a Yugoslav village Lutherans go to church every day, four times on Sunday

By GUSTAV K. WIENCKE

A MAN BEATS A DRUM ON MARKET DAY WHEN COMMUNISTS WANT TO ANNOUNCE SOME NEW VILLAGE REGULATION

SOMEWHERE in Yugoslavia, we knew, there were Lutherans. But where? We had driven our car over the border from Austria without any special difficulty, and were determined to find some Lutheran congregations. All that we knew was that most Lutherans in Yugoslavia live away from the beaten tourist routes. We stopped in Zagreb to get information.

"I think the village is about there," said our friend, pointing to a spot on our road map. He thrust his finger to an area not far south of the junction of the Hungarian, Romanian, and Yugoslav borders —about one-third of the way from Belgrade to Budapest. "That's the Ukraine of Yugoslavia, the Backa" (*pronounced Batch-kah*)—"wonderfully fertile land." We were told that in this region we would find Lutheran parishes every five or ten miles. But our map was not detailed enough to list the little village of Pivinice. "These are Slovak Lutherans," we were told, "but the pastor in Pivinice can speak German."

LONG AGO in the time of the Empress Maria Theresa, the Austro-Hungarian monarchy encouraged Hungarians, Slovaks, and Germans to settle within its borders as farmers. But there were strict orders by the Roman Catholic government to confiscate all evangelical books belonging to the immigrants. Lutheran farmers succeeded in smuggling in precious hymnals—even some massive pulpit Bibles. When the Edict of Tolerance was issued, Lutheran churches sprang up overnight like mushrooms.

A hundred and fifty years later—how did these Lutherans fare under the red star of communism? In a land where the Communist ideology has been clamped down so ruthlessly, could they still hold on? What is Lutheran church life like in a land where the leaders declare that religion must be rooted out, and allow it only as a temporary concession for the sake of old folks? We wanted to find out, and the next day sped east from Zagreb.

Before us lay the wierdest highway in Europe—a smooth, hard, 300-mile speedway empty of cars or trucks. Here and there we saw people spreading beans or grain on the side to dry. Whenever we passed a car, we waved like lonely settlers crossing the plains in covered wagons.

Only once did we pass near the edge of a town. Then, abruptly we turned north and slowed down to five miles an hour in the choking dust. Before us was a herd of 200 cows ambling home behind a truck loaded with workers from a collective farm. At twilight we looked down over the jeweled Danube at Novi Sad, a surprising sight behind the ragged vineyards at the roadside.

Passing glittering show windows and concrete multi-storied buildings, we headed into the dark countryside. Road signs were not of much help because they were all in the Cyrillic alphabet (same as Russian), and when we asked for directions, everyone we met could answer only in Hungarian. After an hour of roads as full of holes as Swiss cheese, we reached the thumb mark on our map, only to learn Pivinice was another dozen miles away.

THE PARSONAGE was dark and silent, but some young men wanted to help us. Finally a light appeared, and in a few minutes we were warmly welcomed by the astonished pastor. We drove up the sidewalk to avoid the deeply rutted road and parked safely inside the iron gate. We noticed that whenever the pastor left the parsonage, he always locked up, especially when his wife and children were there alone.

The next morning we looked around to see where we were. We could hear the

heavy chugging of tractors and the gabble of geese, searching the road behind the grain wagons and lumbering threshing machines. The village is inhabited by 6,000 people and 18,000 geese and ducks who spend their days on the wide streets. Rising above the low-slung, one-story farmhouses are three towers—Orthodox, Communist, Lutheran. These three tell the story of Pivinice.

Smallest of the three steeples is that of the black-and-white Pravoslav church which ministers to 1,500 Serbians. The priest is on good terms with the Lutheran pastor. Some time ago a visiting Orthodox choir used the larger Lutheran church for an evening of religious music. This roused the ire of the Communists who regarded any such attractive event as "highly irregular."

WALKING UP the street we looked at the second tower which stood at the place of a demolished German Lutheran church. On top sat a uniformed man, looking down at the village all day. He was not, we learned, inspecting the people, but only a fire guard during the dry and dangerous threshing season. The building was half-finished, and by its arcade of round arches we recognized it for what it was. Every Yugoslav town has one—a kind of combination community center, movie house, dance hall, and offices of the "co-operatives."

These new, ambitiously large "Communist churches" are meant to become the center of life in a completely materialistic state. In Pivinice there are about twenty dyed-in-the-wool Communists who have a firm grip on the entire community. Across their desks passes the paper stream of decrees which regulate life in every detail. These decrees are made known on market days by the town crier who comes out with a snare drum to call the patient townsfolk to attention. Then he reads the decrees in a loud, plain voice.

One of the newer decrees affected us directly. "Any foreigner, staying for more than 24 hours, must appear personally at the county seat within 12 hours to register. His host is required to bring notice of his departure at the same office within twelve hours."

That meant a day's journey by wagon, for everything moves by horses or bicycles here. Only high officials have automobiles. By noon we had covered the dusty distance and entered the office of the secret police. Two heavy-cheeked men sat at desks writing. One was checking names, as an army captain read them off. No one paid the slightest attention to the pastor as he stood meekly at attention. After a suitable pause, his presence was recognized and all personal data regarding ourselves and our car were duly entered in Cyrillic writing.

IN FIELDS and barns one can read the heartbreaking story of the past six or seven years. Communist economic theory calls for turning the farms into big factories, run by "co-operatives." This proletarianization of the middle class is still in process. Barns which once housed sleek herds of cows are empty, save for a pair of goats. Wide fields of corn and wheat which stout, faithful farmers had husbanded are now confiscated by the "co-operatives." Heavy taxes—for a pastor 50 per cent, for farmers as high as 75 per cent—steadily devour the last bits of family and personal property. To Communists, every farmer is an enemy.

To be sure, the new, red-roofed collective sheds and stables are impressive. We saw them everywhere, but they stand cheerless and lonely in the fields with no friendly house and flowers to keep them

EVERYBODY COMES TO TOWN ON MARKET DAY

company. We saw gangs of farm workers coming home in the afternoon—ragged and often drunk. Nowhere have we seen so much drinking even though a bottle of hard liquor costs a day's wages.

So far, paper plans have not produced any impressive harvests. In a region as fertile as Pennsylvania's Lancaster County, we saw people lumped in front of shabby stores, patiently waiting for a chance to buy a bit of yeast or a little sugar or lard. This in a town which before the war shipped out 140 railroad cars of hogs to market annually.

The hunger years are past now. American wheat and food came just in the nick of time. Each year, so far, the collective farms run huge deficits. One could see that in many weed-choked fields of corn, late-planted crops, ragged hay fields, without looking in the account books of the collectives and their deceptive statistics. So far, Montenegrin shepherds, imported to replace German farmers, haven't been able to turn in the harvests that the half-million German farmers did before the war.

IT WAS the third tower in Pivinice that interested us the most—the Lutheran church. This congregation numbers all the 4,500 Slovaks in town as its members. Here in Yugoslavia religion and nationality are inseparable. It is national differences which continue to separate the four Lutheran groups in this land.

On the other hand, as a solid Slovak Lutheran parish, the church is deeply rooted in the hearts of its people. Communism has not pried those roots loose. Every day the three bronze bells in the tower call Lutherans to worship and three times on Sunday. As we saw this church life unfold, we felt the slow, strong beat of Luther's faith, grounded in Word and Sacrament.

Each morning at six there is a matin service. "I preach right through the Bible," said the pastor. At that time he was in the book of Lamentations. Nowhere have we heard singing of such slow tempo, but not unrhythmic—rather it is like the ceaseless wash of the ocean.

Attending were older men and women. On Saturday evening the people gather

in the schoolhouse for the weekly prayer meeting—an innovation begun during the occupation years and continued ever since. In the dim light we saw them at the school benches with bowed heads, praying over a Bible text chosen for the week. Bonds of prayer have knit them close together.

It was touching to hear the prayers of men and women, young and old folk. During the winter, house services are held by the laity. This persistent stream of lay piety can easily be diverted to sectarian extremes. Here, however, the firm initiative of the Lutheran pastor and his personal life have robbed the sectarians of any valid reason to criticize. Sad to say, some of the sectarian groups that prey on established Lutheran churches in Yugoslavia are American-based.

SUNDAY is the big day in Pivinice. Everyone dresses up in the traditional clothes—finely embroidered blouses and shirts, colorful kerchiefs for the maidens, multiple petticoats for all the women. Tradition, too, governs the place of each person in church. Right in front of the altar, like a bunch of posies, stand the maidens.

WHEN A GIRL marries, she puts up her braids with a comb and hangs a kerchief over it. Now she goes up in the balcony for the service. When the first child is born, she moves back to the hand-pumped pipe organ. As she grows older, her kerchiefs take on subdued colors—solid blues are popular. She now sits downstairs in the back. One can see the advancing tide of sorrow and grief as the colors change to blues and greys, then to the unrelieved black dresses of widows and grandmothers.

In front to the left sit the very oldest, their sunken cheeks framed by black satin kerchiefs. The seating of the men is similar on the right side. When the congregation leaves, the young people go out first, the oldest last in quiet dignity. Luther would feel at home here, for the old Luther liturgy is used, complete with the chanting of Gospel, Epistle, and Creed.

The Sunday afternoon service at two

THE WOMEN COME TO CHURCH, THEIR BIBLES UNDER THEIR ARMS

akes on a darker hue, for the maidens re excused to go walking in the village. n the hands of many women, even the ittle girls, are flowers or fragrant green eaves. These serve to dispel drowsiness or to counteract the heavy air of a church ammed with 800 worshipers. Later in the afternoon came Sunday school. The big treat, after the Bible story and questions, was peeping through the "View-master" at pictures of Jesus, the Good Shepherd. Three men handed the one stereoscope around until each child had seen a picture. This was followed by games which everyone enjoyed.

THE AFTERNOON closed with the young people's meeting for Bible study and prayer. Youth ranged in age from 14 to 21. This year, 80 are in the confirmation class. The pastor tactfully limits his instruction to summer months, so there is less opportunity for violent charges of interfering with the children's work in public school. Even so, the religious instruction of youth is the point of some unpleasant harassment in a Communist state. Paper guarantees of religious freedom do not mean much when the official ideology calls for the elimination of religion in the bright world of the Communist tomorrow.

The Sunday evening worship service is a Bible study hour, conducted by the laity. There are hymns, Bible reading and exposition, choir anthems, recitations by the young. Again the church was filled to the doors. What was the secret of this impressive witness, we wondered.

One answer lies in the recent past, when Communists came from Novi Sad, infuriated by the "evangelization week" being held at Pivinice. They waited outside the village and beat the pastor almost to death as he was on his way home. Our host said nothing about himself, but we knew of times when his windows were shattered by revolver shots in the night.

SINCE THAT TIME, church attendance has never been better. The people seem to think that if the Communists have something better than Christian faith, they do not need to beat up their pastors to convince them. Several times the people asked us for assurance that we were not taking their pastor to America. They knew he was leaving on his first vacation in three years and that we would drive him as far as Novi Sad. They wanted to be sure he would be coming back.

With an air of great importance, an elderly couple took me aside. They had a special message—some American relative to contact, I supposed. No, they wanted to send special thanks to Lutherans in America for the six pounds of LWA butter they had received.

Proudly the pastor showed us an American patchwork quilt on his couch which came in an LWA shipment. In the bathroom we noticed medicine bottles stamped with Luther's coat of arms—all LWA gifts. For two years the pastor has received no salary—has depended entirely on savings, his big garden goat, beehives, and LWA shipments. In January the congregation promises to pay up his back salary, but half will go into taxes and the rest must be guarded for lean years that may come.

Time came for us to leave. The jolly, stout lay worker came to me and handed me a slip of paper marked Philemon 7. We lost no time when he was gone to read that verse:

"For I have derived much joy and comfort from your love, my brother, because the hearts of the saints have been refreshed through you."

A further report on Yugoslavia will be published in "The Lutheran" next week

THE LOST SHEEP STORY

By MARY COLLINN

There's somebody missing. Lots of people are coming to church, but more are staying away. The question is, have we done all we can to bring in the stragglers?

PERHAPS IT IS ENTIRELY my own fault that I am today without a church home. I used to be one of the most faithful members of my church and seldom missed a service. Then the war came and I felt obliged to volunteer to serve my country. That lasted four years!

I could have attended services in camp chapels, but usually I did not. Sunday became just another day of fixed routine. After four years of absenteeism from church, I found I didn't miss it—anyway not much.

WHEN PEACE finally came I decided to take advantage of the GI bill. I'd been with crowds for so long that I thought I couldn't settle down in a small-town college so I chose a big university. I soon found that Sunday at the university was just like any other day. There were term papers to be written, rooms to be cleaned, laundry to be done, or one could always catch up on sleep.

Sometimes when I awoke on Sunday morning a few nostalgic thoughts of church services at home passed through my mind. But by the time I was dressed such thoughts vanished.

It was at the university that I met Jack. We were married at the end of my second year. Jack had never belonged to any church but did consent to a modest church wedding. I told him I wouldn't feel married anywhere outside the church.

Later I gave up my school work to have our family. We have three lovely children now. When I wanted to have them baptized, Jack said "No!" It would be presumptuous for us, he said, to expect a minister to baptize them, since we were not church members.

I guess he was right. I'd always thought of myself as a church member. (I suppose my name is still on the roll of my church at home.) But lately I've done a lot of thinking about what makes one a church member.

I've heard that it is only in times of emergency that one turns to God. Perhaps that accounts for my new feelings, because recently we had an emergency.

ONE NIGHT a month ago Peggy, our oldest child, was very sick. The doctor suspected it might be polio. That night I prayed as I hadn't prayed in years. Whether the doctor was mistaken or whether my prayers were answered, I do not know, but Peggy got well. Now I wonder what right I have to pray.

A few days after that experience with Peggy, I told Jack I'd like to go to church again. He said, "Sure, let's give it a try." (That's like Jack—always half-joking, half-serious.) Now I'm worried for fear Jack won't find inspiration or even satisfaction in the church.

I know that "it isn't the church, it's you," but I'm not sure I can make Jack see that. I know in my heart that I have no reason to distrust the church, for surely my own church gave me years of inspiration and satisfaction. But it means so much to me to have Jack really want to go to church. This must sound strange to—coming from me. But for years I've felt deep inside me that something was tragically lacking. Now I've found the answer. I want to return to the church and I want Jack to be there too.

PERHAPS IT IS presumptuous for me to make a suggestion to the church. But, because I know many young people like myself, who grew up in the church and are no longer a part of it, I dare to make it. Why doesn't the church write letters to its absent members to let them know they are not forgotten?

I'm convinced that many young people have not lost their faith. They have lost contact with their home church and have become indifferent. If our children do not know the Christian church, what will take its place in their lives?

The letter I suggest might remind nonresident members of the times in their lives when they've wanted (or will want) the church: perhaps to be married in, perhaps to have their babies baptized, and surely when their loved ones are called from this life. Most of all, the letter should encourage them to find a church home wherever they are.

I SAY WITH SHAME that I've been forgetting the church. But now, when I stand by my babies' cribs at night, I find myself remembering words from my childhood, "Now I lay me down to sleep." I can't honestly teach my children their bedtime prayers unless I again count myself in the church family.

Tomorrow is Sunday. Jack has promised to go with me, not only to church but to Sunday school. We're taking the children. We've found a class for Peggy and the nursery will take care of Dennis and Ruthie. I want my children to grow up in the church as I did!

As I look back, I feel the life we've been living has been selfish and narrow. I'm looking forward eagerly to the new life we will begin tomorrow. I know church life isn't a one-way street. We must give ourselves wholeheartedly to it. Jack may not be looking forward to this experience as eagerly as I am. But I know he's more than willing to "give it a try," as he promised. I have great hopes for our future!

BUT I STILL have a question. Was it entirely my fault that I drifted away? Considering the way the churches send missionaries all over the earth to convert the heathen, could I have expected my church to make a greater effort to keep track of me? I know there are a lot of young people who strayed as I did.

I'm not blaming anybody. I'm just asking. Could I have expected my church to remember me, and try to make sure I found my way into some congregation somewhere?

The Bible Went to Prison

By EIVIND BERGGRAV

When you're in real trouble, God's Word is the only unfailing source of strength and courage

I CONFESS QUITE FRANKLY that when Norway was invaded by the Nazis on April 9, 1940, I was bewildered. We looked on all sides, wondering what would happen, what we should do.

Many were expecting the English to come to our rescue. There was even a rumor that they would come on a certain day at 12 o'clock, and that there would be a great battle for Oslo. There was panic in the city.

I held a meeting of my pastors, and we knelt on the floor of the church and prayed. Then I asked the pastors: "Has any one of you received a word from God which he could pass on to me?"

An old friend opened his Bible and said: "I have had this verse from Isaiah 41:10, 'Fear not, for I am with you. Be not dismayed, for I am your God.' "

IT WAS AS IF a thunderbolt had struck me. I had been "looking anxiously around," not knowing where to turn. The Word came to me quietly through my friend, but it had a mighty effect on me. In this situation it was the Word of God to *me*.

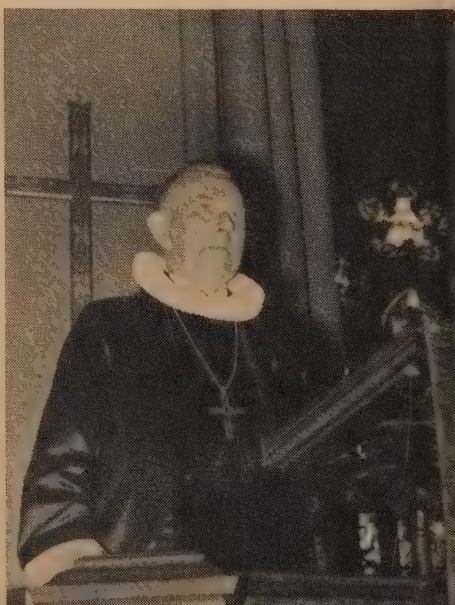
On the following Sunday, this was the experience of the whole Norwegian people when they opened their Bibles. We have sermon texts assigned for each Sunday, and it was like an electric current going through our churches that day when we heard the Word of John 14:1, "Let not your heart be troubled. Believe in God, believe also in me."

We need to be startled to understand what it means for such a Word to come to a fearful soul. This Word went through us like a ray of sunshine and thus Jesus spoke to us in the very serious situation of that time.

That is what we have often experienced. The Word of God simply marches into our situation, into our life. Sometimes it comes as softly as the dew; at other times it is like a flaming sword.

IT MAY EVEN come with a humorous touch. This happened when I was in prison, and the German guards had to bring me food. One day I received two cutlets in a small packet from a Norwegian farmer. According to instructions, the chief guard had to open it.

The bishop practiced what he preached



As he was standing beside me, opening the packet, the Bible was at my side and open at the 23rd Psalm. As the contents of the packet were revealed, I showed to the guard the verse: "Thou preparest a table before me in the presence of mine enemies." He had to smile and said, "An extraordinary book!"

This experience brought us closer to one another. This was the Word of God coming into a particular situation in a humorous way. There are no limits whatever to the possibilities of the Word.

On the first Sunday of 1942, I was allowed to write a letter to my wife, and in it I mentioned the text for that day. "He has sent me to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives . . ." This letter of mine was censored by the Chief of Police in Oslo, who then called my wife up before him. She was not allowed to receive my letters herself, but could only read them in his office, and then had to hand them back to him.

After she had read it, the Chief of Police said to her: "I now order you to write to your husband, and tell him that from now on he is forbidden to quote the Bible, for it is much too up-to-date!" What a testimony from an enemy.

Since the time of the occupation, I knew that the Word of God was up-to-date and master of every situation. When I was arrested the first time and told that the Gestapo car was waiting for me outside, a young lawyer was with me in my study. At first we were paralyzed; but as I went downstairs, my young friend called out to me, "Eivind, on the way you must read I Peter 3:13-15."

As I was sitting in the car between two police officers, I pulled out my New Testament and read: "Who is there to harm you if you are zealous for what is right? But even if you do suffer for righteousness' sake, you will be blessed. Have no fear of them nor be troubled, but in your hearts reverence Christ as Lord."

As I read that, I was suddenly no longer in the Gestapo car, but in the arms of God. In all my life I have never reverenced Christ as Lord in my heart in the way that I did then. The Word of God has accompanied me all the hours of my life and has always triumphed in every situation. Even the great powers of the world are small and helpless against the Word of God.

It was quite strange how in those days in Norway, the Bible became, so to speak, a "walking Bible." People read the Bible a great deal, and strangers would come up to me in the street and say, "Excuse me, Bishop, but I have had this word today, and I must pass it on to you."

And so suddenly, in the street, I would have the experience of God speaking to me through a neighbor, or through a complete stranger. Often a letter would be accompanied by a verse from the Bible. The Bible was springing up among us and speaking in a living way.

The Bible is not meant to be a closed book, but to live in hearts and on lips.

Our neglect of the Bible is as good a witness as any that we live a way of life where we do not expect the events of our normal experience to show any signs of God's wonder-working presence.

—Samuel H. Miller in *The Life of the Church* (Harper)

Take the Elevator to Church

By LLOYD L. BURKE

An experiment is underway in downtown Chicago

"YES, MA'AM, just across the street is 327 South LaSalle. Christ the King Church is on the second floor," said the elevator starter in the Board of Trade Building, a 42-story cathedral of commerce in Chicago's financial district. An out-of-town visitor had asked where to find the new Lutheran church in the Loop. People in the area are learning where it is, and are glad to pass on the information.

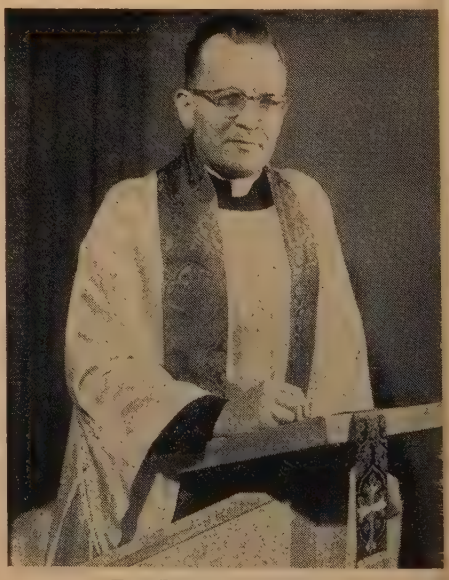
The church was not opened until Feb. 20. But the telephone number, WEbster 9-5057, was assigned two months earlier, as plans were being made for occupancy of this aid-conditioned space in a 17-story office building. Since then this number has been dialed many times for information about services, appointments with the pastor, and many other matters.

Chicago has practically no churches in the downtown area—the Loop district. For years Lutherans have been thinking of planting one there. It would hardly be practicable to buld one at this late date among the huge office buildings. But leased space in a big building was an experiment worth trying. The space selected is just around the corner from the LaSalle Street railway station, and just around another corner from the mammoth Board of Trade Building.

THE SECOND FLOOR at 327 South LaSalle is called "the Lutheran floor" because it is the location of the Chicago offices of the National Lutheran Council, as well as the Board of American Missions of the United Lutheran Church, and several offices of the Augustana Church.

"Room 248! That's right!" says Vince, the elevator operator to Dr. Paul Empie, who inquired about the National Lutheran Council meeting. For ten days in March, this Council held its business sessions on the Lutheran floor. And the leaders, Drs. Benson and Burntvedt, Jersild and Jensen, Schuh and Schiotz, and Fry and Wargelin and their lieutenants found time in their busy schedule of business to attend regularly the noon-hour devotions in the church.

On Ash Wednesday two ten-minute devotional services were introduced to the downtown workers, shoppers, and vis-



DR. LLOYD L. BURKE
Pastor of Christ the King Church

IN CHURCH IN AN OFFICE BUILDING

itors. Later in Lent four services were held each day. On Good Friday, hundreds were turned away although seven services were held in the chapel which seats 200.

"WE HAVE THIRTY adult members and three unconfirmed children as members of the congregation. I was a member of the ALC before transferring my membership here," says Miss Donna Hampton, who serves as receptionist, secretary, hostess, and organist at the Loop Church.

"Among our members are those who have ALC, ELC, ULC and Missouri backgrounds. Some are pastors, secretaries, lawyers, nurses, students, advertising writers, revenue agents, redcaps, paint mixers, film editors, social workers, housemothers, hotel housekeepers, accountants, chain-store executives, housewives, hair-stylists.

"Our congregation was organized on Easter and the charter membership was closed on Whitsunday. About 85 per cent of our attendance on Sundays is made up of visitors. People staying in downtown hotels seem grateful for a church they can attend any day of the week, as well as on Sundays. The service is from 12:10 to 12:40 Monday through Friday each week.

How do people find this church? "I saw your ad in the paper" . . . "I picked up *This Week in Chicago* and saw the announcement of our church" . . . "Your ad in *The Chicago Welcome* alerted me to the fact that we have a Lutheran church near my hotel" . . . "I read about this church in the church magazine" . . .

WHO COMES? Meet a few of them.

Meet the man who had flown into the city on Saturday from Japan. The ULC offices had encouraged him to worship here on Sunday. Besides being deputy director of the civil aeronautics board for the Japanese government, he was the treasurer of the Japanese Evangelical Lutheran Church. After the service he kept some airline officials waiting while he en-

joyed a cup of coffee and talked with the folks about his church and ours. "The officials will have to wait," he said. "This kind of fellowship means much to me."

A Chicago trader stopped in to see the church he had read about in the paper. He accepted the pastor's invitation to come in for a visit. He spoke about his family, his business, and his church background. Then he asked about the church here, its program and growth. After a while he asked for a pen. "Use this in your work," he said, handing the pastor a check for a hundred dollars.

EVERYONE HAD LEFT the chapel after the first noon-hour devotional service, everyone but Helen. She remained kneeling, and sobbing. When the pastor asked if he could be of help, she kept on weeping, "Bad news . . . father . . . heart attack . . . brother . . . kidney infection . . . both in the same hospital . . ."

As she spoke her tears subsided, and she seemed to derive renewed faith from the promises God makes and keeps. "Pray for us at your next services, will you?" she pleaded. Of course the pastor promised. The next day she returned "happier than I've been for a long time," she said. "Yesterday I just fell apart so I came here. How grateful I am that our church was here when I needed it so much."

THE LOOP church is at a crossroad of the crowded ways of life! In Chicago nearly a million persons commute to work daily. The millionaire and panhandler rub shoulders at the bottom of the canyons of concrete. Here the Lutheran church is now established. "This is the windowsill of heaven," said Dr. Engstrom in his message on the opening day. Christ is King, even on LaSalle Street in Chicago.

FROM MILTON TO HEAVEN

THREE-YEAR-OLD BECKY, the daughter of our pastor in Milton, Pennsylvania, was at the airport with her mother to say goodby to daddy who was on his way to a meeting in Wisconsin. The next day, when the pastor had not returned, Becky began to cry. "Daddy flew to heaven and won't come back to me," she sobbed.

Her mother explained that father had gone away for a little while and would soon be back.

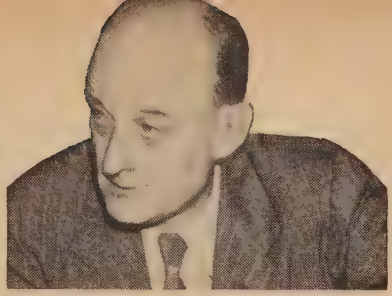
Becky didn't seem convinced. Then sunshine suddenly flooded back in the little eyes. "Well, anyway," she said, "heaven's a nicer place than Milton." K. B.

NO HURRY ABOUT HEAVEN

OUR THREE-YEAR-OLD daughter, Lee Ann, was asked to give thanks for the meal she was about to eat. Bowing her head in reverence she gave her thanks. "Come Lord Jesus be our guest. Bless this food prepared for us." And then she added a petition for a minor injury of her finger. "Dear God," she pleaded, "please make my finger well, but if you can't don't take me to heaven, it will be all right this way." B. L. G.

Christians can't retreat into a corner to wait till it's time to go to heaven

By REINHOLD NIEBUHR



THE STRANGE and happy turn of events in recent months, which has seemed to remove the threat of sudden catastrophe from our thoughts, reminds us once more of the social dimension of all human existence. Whatever may have been our private woes or hopes, our intimate perils and plans of redemption, we are definitely related to the destiny of our nation, our civilization, and the fate of mankind.

Our most fervent prayers are for the future peace of our generation. We may be highly unique and individual in the pinnacle of our being, but we are related to all mankind at its base (or is it perhaps also at its pinnacle?).

These two dimensions of our existence present us with one of the most perennial problems of our faith. "Religion is what men do with their solitariness," declared the great philosopher, Whitehead. There can be no question but that the ultimate heights of religious faith are uniquely individual. Our final contact with God is made in solitariness.

BUT THAT HAVING been made, it affects the whole of our existence including our responsibility for our community and civilization. On this point biblical faith is a better norm for us than either extremely authoritarian forms of faith which introduce a priest of the church between the soul and God, or the pietistic individualism which flourished in Protestantism in the 18th and 19th centuries.

Pietism robbed the Christian faith of all broad social significance in an effort to strengthen the individual's relation to God. Thus height was bought at the price of breadth.

In contrast the Prophets certainly had an individual experience of God and a dialogue with him. But that dialogue always resulted in some message for the whole of Israel, some interpretation of its mission, some challenge to its collective conscience.

THE PROPHETS had an individual experience of God but that experience always was relevant to the destiny of the whole community. Even in the New Testament the hope of a consummation of a final redemption is not for the immortality of the individual but for the completion of the whole human enterprise in a "general resurrection" and "last judgment."

If we consider our situation in the light of our biblical faith we must come to the conclusion that neither our individual responsibilities, sufferings, sins and need of redemption, nor our collective destinies and hopes and fears, are cancelled out one by the other.

We are, as we have always been, individuals who meet the ultimate issues alone with God and we are also members of communities and civilizations whose fate is intimately bound up with our brethren. Neither a religious individualism or a religious collectivism is the answer to the human problem. The biblical faith recognizes and clarifies both the individual and the communal dimension of human existence.

NOT NEVER

SUSIE WAS as excited about getting Karen ready for the party as if she were going herself. This was the first time Karen had been escorted to a party by a boy friend, which made it rather "special."

"If you'll just stand still, Karen," Susie ordered, "I'll have this sash hooked in a jiffy."

"Oh, let mother do it, Susie. She made the thing and knows just where the hooks are."

"I can do it perfectly well. The teacher says I'm very good at finger drexty—or something like that. It means you can do the little stuff with your fingers lots of kids my age can't do."

"Well, practice your finger drexty on something else and don't try to dress me like I was your child."

I DECIDED TO BREAK in before some feelings were really hurt. "Let me see how my finger dexterity is. That's the word you heard the teacher say, isn't it?" I edged Susie gently to one side. "How did she happen to say that?"

"Oh, she was talking to the visiting art teacher who is always so scared we've copied our pictures off of another picture instead of off of what we see or feel in our heads. She thought mine had too much little stuff and maybe I hadn't used my big muscles enough. So that's when our teacher stuck up for me."

"Who did the window with your class name on it? You know, the one at Penny's?" Karen wanted to know.

"We all did some of it. Donna did most of the outlining. I did the ghost's face."

"Boy, it must be nice to be in the lower grades where you can get time out of school to paint on store windows. We junior high people have to do ours after school hours, like the high school kids."

"HEY, KAREN!" Pete came clomping up the stairs. "Aren't you and your Frankie lover boy ever going to that party?"

"He's not my lover boy! And don't you ever say such a thing!" Karen's tone was fierce enough to sober even Pete. "And I don't see that it's any of your business when we go to that party!"

"Well, it's just that Dad won't take our crowd of friendly beggars over to the part of town they've given us until he takes you and Frank to that party."

"Oh, Mother! That's so silly! We aren't babies!"

"Of course, you aren't. Babies don't go to this sort of party. But the fact remains that that 'peeper' is still being heard of around the neighborhood and with someone like that around, it is up to the parents to make sure nothing unpleasant happens to any of the children during the Halloween doings."

"But what harm could he do us just peeping?"

"None at all. But when someone acts strange we wonder just how strange he may be. Remember, you agreed to our conditions. You may go to the party with Frank, but Daddy will take you in our

car and Frank's father will pick you up."

"Jeepers!" Pete backed me up. "We've got the same deal on the friendly begging thing. Dad takes the four of us to the end of one block and two of us beg clothing on one side of the street and two on the other. He cruises along and meets us at the next corner."

"Eek!" exclaimed Karen as the doorbell rang. "I sure hope that's some of your beggars. With all the talking going on around here, my hair isn't finished. Where's my mask?"

"Boo! Here it is!" Susie was wearing it, but she removed it quickly. Then not wanting to seem cowed, she tossed her head airily. "Think I'll go down and count my goodies. I'll give you some. Pete, if you'd like that."

"Wouldn't want you to get sick," Pete agreed, starting after her.

"Now," SAID KAREN, "perhaps I can get this mask to fit. There are times when I don't appreciate a gallery. Do you mean to tell me I not only need to have my father take us to this party, but we'll have Pete and his friends jammed in the car, too?"

"No, Dad will take you first, then come back for the others."

"That's a little better. How children that age can be such monsters!"

"I take it they get you down?" They get me down once in a while, so I knew how she felt a little bit.

"That's putting it mildly." She was ready now and twirled in front of me to be admired. She looked sweet as a picture. The excitement had brought a flush to her cheeks which showed under the mask. Although I could hardly see how going to a party with boys and girls she had known for years and beng escorted by a boy she'd known since his first teeth fell out could put her in such a tizzy, I tried to give her the morale-boosting she seemed to need.

"HI!" SHOUTED DAN from the stairs. "Karen about ready? Frank's here."

"Why does he have to yell? Yes, Father, I'll be right there. Now, all I need is for him to make some crack about the Lutheran Church."

"Frank?"

"No, Father. He knows Frank's family are Catholics who don't go, and he's always trying to get Frank to come to the other things at the church besides just the released time."

"Why, I think that's nice." I must have looked bewildered, for she came back to drop a kiss on my cheek. "Dear mother," she said condescendingly.

I WENT DOWN to have a look at Frank's costume, a Spanish-gentleman outfit that brought forth a lot of remarks from Pete. "Let's get out of this 'corn,'" Dan suggested, "before it starts to pop."

"O.K., Pop!" Pete shouted after them, laughing uproariously at his own pun. Then turning back and closing the door after them, he remarked, "Karen looked pretty good after all the fuss, didn't she?"

"But I hope she never goes to any more girl-and-boy parties," mused Susie, stuffing a handful of chocolate cats into her mouth. "It sure makes her mean."

"Wait till your turn comes," I teased. "See that it doesn't make you mean."

"Wow!" Pete struck his forehead with his fist. "You mean everything we go through with Karen we have to go through all over again with this one?"

"And with you," I reminded him. "Boys grow up, too, you know."

"And get a silly smirk on my face like that Frank does sometimes? Uh-uh, not me. At scouts he's a swell guy, knows a lot and all, but around girls he makes me sick. No girls for me. Not never."

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Loyalty

QUESTION: My husband has gone back to college in order to start a teaching career. He wants to give up his present job, which he dislikes, and move to the Pacific coast. He started factory work during the depression and continued through the war years. By that time he had a family of six to support, and he continued in the job. Now that there is a growing need for teachers he is sure that he can make good. But it will mean living on much less money at the start unless I go back to work.

The problem, however, concerns my family. They think it is terrible for George to take me and the children so far away. (He argues that he wants to live in a warmer climate.) They are constantly pulling at me—until I feel I will break down if it continues. Where do one's loyalties belong?

My parents are getting old, though they are in fair health now. They are financially independent. We lived within several blocks of their home for eight years. They like to come in during the evening when I am putting the babies to bed.

Now that the time has come to stand by one or the other—shouldn't it be my husband?

REPLY: Your parents are getting old, but are in fair health. They are financially independent. One owes sympathetic understanding, devotion, and helpfulness to one's parents as far as possible. How to be fair to all in such a dilemma is sometimes difficult. But the husband-wife partnership is the closest of all companionships, and it is intended to be lifelong. Despite all else, your first allegiance is to your husband.

Your husband's plan to leave his vocation and prepare for another is a matter for the two of you to study and decide on the basis of all the facts. If you decide upon going ahead with it you must know it will be a hard road, especially since you have a number of children. But other couples have gone through such experiences, have shared the difficulties, have come through, and have then enjoyed the outcome together. If both of you believe in the project you will find a way.

Regrets

QUESTION: My son was married more than a year ago. While Larry and Mae were going together before marriage I wasn't favorably impressed by her, and I guess I didn't treat her very well. I also made some remarks about her which were reported to her. Ever since the marriage she has been cool to me.

Since the marriage I have discovered that I was wrong. She has proved to be a fine companion to Larry and they are getting along very well. But Mae continues to keep aloof, though I have tried to be kind. What more can I do?

REPLY: If you are eager to right a wrong, seek an opportunity to apologize to Mae, and assure her of your good will and desire to be a good in-law. Then live out your words by showing her kindness and consideration without exception. Work on your problem persistently so that as time passes Mae may come to regard your changed attitude as genuine and lasting.

About the Lord's Supper

The Eucharistic Words of Jesus. By Joachim Jeremias. Translated by A. Ehrhardt. Macmillan. 195 pages. $3.75.

The importance of this book concerning the Lord's Supper becomes apparent when seen against the background of what earlier critics have said on this subject. Some have asserted that Jesus did not institute the Lord's Supper but that it is an adaptation of similar rites in ancient mystery religions of the Middle East. According to this view it is likely the apostle Paul "spoiled" the pure religion of Jesus with a sacramental view and even if it is granted that Jesus did institute the Lord's Supper, he did not intend that the rite should be repeated in his church. It was not Jesus' intention to connect the Last Supper with his atoning death on the cross.

Although Jeremias employs similar methods of research as earlier scholars, he arrives at different results. One reason for this is that modern scholars attach more importance to the Hebrew and Aramaic background of the New Testament than did their predecessors. In this inquiry Jeremias has made a detailed study of the relation which exists between New Testament sources and their Palestinian background. That's why, for example, he thinks the Last Supper took place within the framework of the Passover.

Attention is given in this book to forms of liturgical usage in the early church. The results of this tendency become apparent especially in the author's understanding of Jesus' words of interpretation, "This is my body . . . this is my blood." Again, a minute examination of the Passover ritual among Jews of Jesus' time plays a large part in leading the author to his conclusions.

The discovery of new manuscripts, most recently the Dead Sea Scrolls, has opened up new possibilities of understanding New Testament writings. Some of these documents seem to underline the fact that the Lord's Supper was only witnessed by those who had been initiated into the Christian faith. The necessity for keeping the most sacred rites of the church concealed from the "world" often accounts for the abruptness of sentence structure and the symbolism of the eucharistic words.

Employing these methods of research, Jeremias comes to conclusions which in some cases reverse earlier trends: Mark's account of the eucharistic words is independent of those of the Apostle Paul. The longer account of these words in Luke is more genuine than the shorter one. Christ's atoning work is made effective in the Eucharist. The Evangelist John does not intend to give his interpretation of the eucharistic words in connection with feeding the 5,000.

While the arguments for these conclusions seem convincing, there are other points where they are not as persuasive. Asserting that the words, "This do as oft as ye drink it in remembrance of me," do not belong to the earliest tradition, Jeremias holds that they are not a command but a prayer. God is asked to remember his Messiah as the one who ushers in his kingdom. The logical difficulties involved in taking this position are not resolved by the author. He is of the opinion that Jesus did not intend that the Last Supper was to be repeated in the community of his followers. Yet if the words "This do . . ." are understood in the manner he suggests, then they are "historical."

Apart from these and other basic considerations the book throws some interesting light on a number of practical problems which the church faces. Jeremias points out that as early as the second century A.D. objections were made to the use of a common cup for hygienic reasons. He is of the opinion that the early church practiced what we might call "closed communion." Some of this material will help a pastor make up his mind whether or not he ought to administer communion to himself.

For anyone who is willing to wade through some Greek, Hebrew, and Aramaic, plus a solid number of illuminating footnotes this can be an exceedingly valuable study.

Philadelphia H. T. LEHMANN

The Lord's Supper Isn't Routine

Appointment with God. By J. B. Phillips. Macmillan. 61 pages. $1.75.

This well-known author is deeply concerned that people find in the Holy Communion the full blessing intended by our Lord. In a series of fourteen meditations he sets forth some intensely practical ideas. These communion messages were given during Lent to Dr. Phillips' congregation at St. John's, Redhill, Surrey.

The primary purpose of the writer is to enrich the experience of the communicant, helping him avoid mere mechanical repetition. He refers to the possibility of a deepened and enriched spiritual life through attendance at the table of the Lord. He goes on to say this: "If, after some years' steady attendance, we find nothing happening like this in our lives, it is wise to call a halt."

The author seeks to direct his readers through an earnest examination of the original purpose of the sacrament and the promise of Christ's presence. There is a forthright and fair criticism of some interpretations of the communion, particularly that of the Roman Catholic church.

Several of the titles suggest the intriguing nature of the meditations: "Communion and Common Sense," "More than Memorial," "The Original Intention," "Sacraments in Life," "The Christ Within Us," "The Unique Sacrifice," "Preparation—Body and Mind," "Preparation—The Soul."

Dr. Phillips recognizes the real presence. He describes the communion experience of the early Christians thus: "As they met together in His Name and broke bread, they found that it was indeed His Body. They found in experience that the vivid and rather shocking picture that He had given them all of eating and drinking His Own Blood came startlingly true for them.

Phoenix, Ariz. FRANK H. CLUTZ

The Gospel and Revolution

Shock and Renewal. Compiled by Keith R. Bridston. Friendship Press. 64 pages. 60 cents.

Revolution and Redemption. By M. M. Thomas and P. E. Converse. Friendship Press. 58 pages. 60 cents.

Encounter With Revolution. By M. Richard Shaull. Association Press. 143 pages. Paper $1.25, cloth $2.50.

Communism appeals to many underdeveloped countries as the one power capable of finishing the revolution which the United States and western Europe started, asserts Mr. Shaull. Christians, especially Americans, must offer these countries a positive program if Communism is not to succeed.

Backward cultures are in the midst of a social upheaval, dealing with western ideals of political and economic independence, mass education, individual freedom, and high standards of living. Can Christianity guide them through this revolutionary era?

These booklets try to answer such a question. The authors find a new mission for the church necessary—one to replace the old missionary idea. Excellent reading for missionary and study groups.

Book Brevities

Two Sons. By William M. Elliott, Jr. John Knox Press. 62 pages. $1.50.

The parable of the prodigal son has provided a theme for presentations ranging from a Hollywood extravaganza to countless Sunday school lessons. Here is a series of six sermons on the parable by a Presbyterian minister.

The sermons might better be called "essays." The author does a commendable job of making the parable relevant for today.

Baptism and Its Relation to Lutheran Evangelism. By Oscar A. Anderson. Augsburg. 33 pages. $.60.

This booklet is merely an "introduction to an important question." Anderson's explanation of the "Lutheran view of baptism" sticks closely to the chosen topic. Its well-stated argument, however, provides ground for further discussion. A. S.

OVERSEAS

Largest Church in Australia Will Become Self-Governing

AUSTRALIA: Sydney. Oct. 7.—After having been in session for 14 days, the general synod of the Anglican Church of Australia closed yesterday. The Anglican Church is the Australian counterpart of the Episcopal Church in the U.S. and is the largest church in this country, having a nominal membership of about three million, or one third of the population. The synod meets every five years. Main topic for debate at the recent meeting was a proposed new constitution, which would make the church self-governing.

Although established in this country 160 years ago, the Church of England in Australia has had no constitution of its own and was bound to the rules and practices of the Church of England in England. After vigorous debate, synod accepted the proposed 95-clause constitution which had been in preparation more than 50 years. Under the new set-up the privy council in England will no longer be the ultimate judicial authority for the church. This authority will be vested in an appellate tribunal, consisting of three Australian bishops and four Australian laymen. The laymen must be present or retired members of the high court or a state supreme court or lawyers of 10 years' experience. In matters affecting faith, ritual, or ceremonial, two of the three bishops on the appellate tribunal must concur.

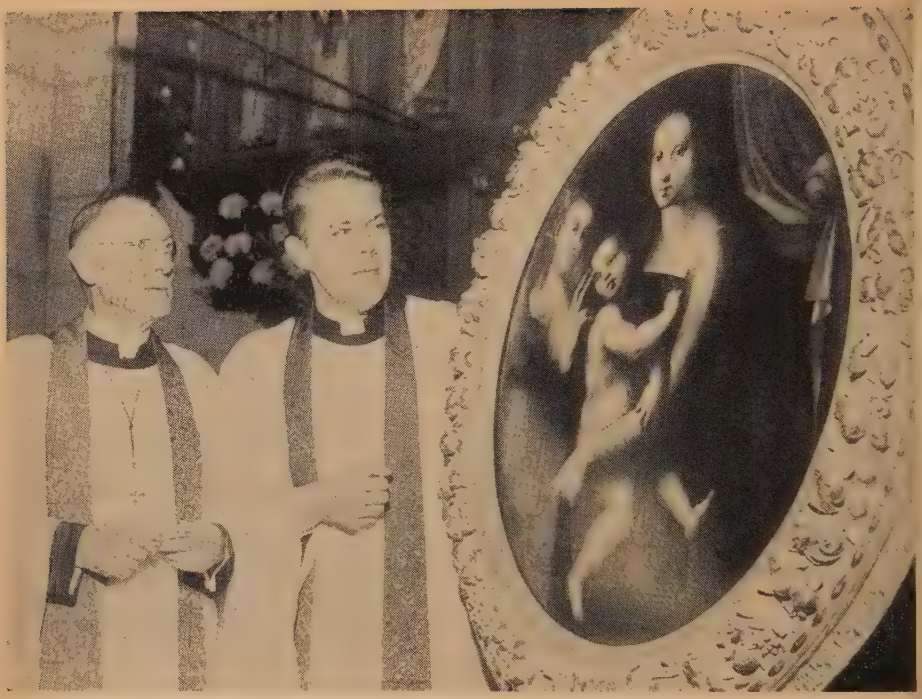
American Negroes who have visited Australia in recent years as entertainers and servicemen have been amazed to find that no color bar exists in this country. Colored people can go where they like in streets and shops and fraternize freely with whites. The reason, of course, is that there are few colored people in this country. Racial competition has never been the acute problem.

The story of the original colored settlers, the "blackfellows," is, however, sad. When the first white settlers came in 1788, there were some 300,000 aborigines; today there are about 50,000. In the early stages of colonization hundreds of aborigines were shot. Dispossession of tribal hunting grounds due to land-buying disturbed native food supplies and the dispossession of sacred sites and ceremonial grounds undermined the religious life of the original population and reduced their will to live.

After the main damage had been done, the Christian churches stepped in and began to conduct mission work and to champion the rights of these people. This has helped in no small measure to prevent the extinction of the aborigine. But these original settlers have no right to vote and to own land (apart from special cases) and live in the arid wasteland of the interior. Those who live in settlements near country towns have greater chances to make good, but are mostly too indolent to compete with the white man. Although segregation is not enforced, the "blackfellows," lacking force of personality, mostly live their own lives and erect huts outside the town limits. There is no segregation of black children in state schools. Separate schools are maintained only in government and mission reserves. It is an offense punishable by law to supply alcoholic drink to aborigines.

The Lutheran Church of Australia has played a part in aboriginal welfare for the past 75 years. It conducts three missions, which care for about 1,500 natives.

—L. W. LOFFLER



Dr. William Schaeffer and Pastor Keller with Andrea del Brescianino's Madonna and Child

PENNSYLVANIA

St. John's Looks to Future at Centennial Observance

ALLENTOWN—St. John's Church, Allentown, took a look at its past, last month, and then turned to the task ahead. The occasion was the congregation's 100th anniversary marked by a week-long program of services. Dr. William C. Schaeffer, St. John's pastor for 34 years until he left in 1953 to develop a mission in Orlando, Florida, returned to Allentown for the observance and urged the congregation to continue to "build firmly on its solid foundations." Present pastor is the Rev. Arnold F. Keller, Jr.

One of the highlights of the celebration was presentation of a *Madonna and Child* by Andrea del Brescianino, contemporary of Martin Luther, to the church. The painting by the pupil of Raffael was part of the famed Kress collection and given by Rush H. Kress to St. John's in memory of his brother, the late Samuel H. Kress, whose family has long been affiliated with the church.

Charting its second century of Christian service at a congregational dinner, St. John's launched a fund drive whose immediate objective is $150,000 although the ultimate goal will go beyond this figure. Projects planned for the near future are liquidation of a $72,600 debt incurred in building the church, erection of a new wing and of a 180-foot spire, and renovation of the overcrowded church-school building.

At a concluding service on Oct. 16, ULC President Franklin Clark Fry and Dr. Charles M. Cooper, president of the Pennsylvania Ministerium, were speakers. During the week, the choirs of St. John's and of First Methodist Church, Lancaster, offered a program under the direction of St. John's organist, Giuseppe Moschetti.

Missioners Start Work in St. Louis and in Decatur

By JOHN E. COOPERRIDER

CHICAGO—Mission activity took a sharp upswing in the Illinois Synod in September. The first service of a new mission organized in St. Louis was held Sept. 25 with 102 persons in attendance, and survey work was started in Decatur which, it is hoped, will lead to the establishment of a new mission in that area before the first of the year.

The St. Louis mission is the first to be developed by synodical Mission Pastor Carroll L. Charles since he completed a comprehensive study and survey of social, economic, and religious conditions of the St. Louis metropolitan area. His study will guide the Illinois Synod in its mission work. First service was held in the Ferguson Park auditorium. Fifty-five children also attended the first session of the Sunday school on the same day.

The Decatur mission will be developed by Board of American Missions Missionary Franklin A. Swanson. He entered the field Sept. 26, began preliminary survey work at once. This mission is the first to be started by the Board of American Missions in the Illinois Synod since 1947. Other missions have been developed by synodical mission pastors.

Three Lutheran World Action rallies were held in various parts of Chicago, Sept. 14, to present the "facts about Lutherans working together in the world-wide program of missions and mercy." Speakers were Dr. Paul Empie, Dr. Edwin Moll, and Dr. Stewart Herman.

More than 100 pastors and laymen attended a two-day seminar on Lutheran scouting at Camp Kiwanis, Willow Springs, Sept. 23-24. Leaders were Dr. A. E. Iverson, an ELC pastor and director of Protestant relations for the Boy Scouts of America, and Loren Ness of Minneapolis, chairman of the National Lutheran Council committee on scouting. Ways to integrate scouting into the program of the church were discussed.

Chicagoland will again participate in the nation-wide Thanksgiving Clothing Appeal for Lutheran World Relief, Nov. 20-27. Thirty churches will act as gathering centers with a Lutheran Salvage Service truck making the pick-ups.

Dr. Gerald C. Brauer, an ordained member of the Illinois Synod, was inaugurated as first dean of the federated theological faculties of the University of Chicago Oct. 9 at Rockefeller Chapel. Chancellor Lawrence A. Kimpton of the university spoke.

Events announced by the Rev. Malcolm Shutters, pastor of Wicker Park Church and general chairman of Reformation Week for National Lutheran Council churches in the Chicago area, included a service sponsored by the Lutheran Student Council of the University of Chicago in Rockefeller Memorial Chapel featuring the use of historic liturgical vestments, and the chanting of the liturgy as it was done in Luther's day.

Throughout the week, Dr. Roland Bainton delivers a series of lectures on "Luther and the Reformation" which are open to the public. The week concludes with a mass rally on Nov. 6 at Rockefeller Chapel at which Dr. Marcus Rieke, youth director of the American Lutheran Church, will speak. Dr. Heinrich Fleischer, a direct descendant of Luther, will be organist at this service.

The newly erected recreation building of the Children's Receiving Home in Maywood was dedicated Sept. 18. The home is supported by the Lutheran Women's League of Chicago and vicinity.

Trinity Church, Olney, the Rev. Loy W. Cooperrider pastor, dedicated a parish house, Sept. 18, with Pastor Ray O. Zumstein of St. John's Church, Mt. Pulaski, as speaker. The building, a former residence, was recently purchased by the congregation. St. Paul's Church, Evanston, the Rev. George H. J. Aigner pastor, dedicated a chapel in its parish house.

Deaconess Motherhouse Marks 60th Anniversary

By LLOYD M. KELLER

BALTIMORE — The Baltimore Deaconess Motherhouse and Training School, which has trained more than 1,000 women for full-time service in the church, observed its 60th anniversary Oct. 23. ULC Secretary F. Eppling Reinartz was speaker at the special service.

The motherhouse, one of two operated by the ULC, was established in Baltimore in 1895 and developed gradually into a major training center for women desiring to become deaconesses or parish workers. It teaches on the college level and requires its graduates to serve for one year in field work.

One of the first six sisters trained in Baltimore is still alive. She is 94-year-old Sister Sophia Jepson who directed the school for 29 years until 1932.

LUTHER LEAGUERS of the Maryland Synod held their convention at Gettysburg College in September. Dr. Abdel Ross Wentz was main speaker.

Among officers elected were Paul McKay, president; Larry Cameron, first vice president; Ruth Freas, recording secretary; George Krafthofer, statistical secretary; Pat Sensenbaugh, treasurer; Pastor Russell Fink, executive committee member.

Judge James F. Henninger of Allentown, Pa., was Reformation rally speaker in the Baltimore Armory Sunday, Oct. 30.

Christ Church, Baltimore, completed a $250,000 campaign with $460,000 pledged toward their $750,000 new church building for which construction has begun. Paul I. Folkemer was chairman of the canvass committee. L. Crosby Deaton, assistant pastor of Trinity Church, Germantown, Philadelphia, became associate pastor with his father, Dr. John L. Deaton, Nov. 1.

Our Saviour Church, Baltimore, the Rev. William Summer pastor, purchased a property adjoining the church, which will be used as parsonage. It will be dedicated Nov. 6.

Groundbreaking service for the Maryland Synod House was held on Sept. 15. Charles Marshall was the architect. Construction began the first week of October.

The Rev. Donald W. Sanner was installed as pastor of St. Paul's Church, Lutherville, Sept. 11. Dr. John L. Deaton delivered the charge to the pastor. Dr. J. Frank Fife, president of the Maryland Synod, performed the office of installation.

The regional committee of the Lutheran Evangelism Mission met at the Maryland Synod House, Sept. 16. The Rev. Raymond C. Myers will be chairman of the campaign in the Maryland Synod.

Dr. Henry Endress will address the meeting of the Church Extension Society at Second Church, Nov. 10.

Reformation Church, Baltimore, observed its 65th anniversary on Sept. 25. Cornerstone was laid at Jerusalem Church on Sept. 25. The Rev. Howard F. Reisz was the speaker. Prince of Peace, Rosedale, dedicates a new parish building on Nov. 13.

The Baltimore District Brotherhood will hold its organizational meeting at the Stafford Hotel, Nov. 8.

HOME FOR MARYLAND SYNOD: At groundbreaking are (from left) Statistical Sec'y. Fred Seibel, Treasurer Virgil W. Doub, President J. Frank Fife, and Secretary Elwood S. Falkenstein.

ORGANIZATION DAY found new congregation of Trinity Church, Polk, Neb., proudly posing before camera with Central States Synod President Clemens H. Zeidler (left) and Pastor W. H. Saas. Mission was organized in less than five months, has already purchased church and church site.

NEW YORK

Two Lutheran Institutions Merge in New York City

By OLIVER W. POWERS

New York City—The Norwegian Lutheran Deaconess' Home and Hospital of Brooklyn, and the Lutheran Hospital of Manhattan have voted to merge under the name of "Our Saviour's Lutheran Hospital."

Dr. William F. Jansen, superintendent of schools of New York City and president of the Lutheran Hospital of Manhattan, and Alfred M. Olsen of the Norwegian Hospital, issued a joint statement saying, "After careful study, it is the opinion of the managing boards and the constituencies of the Lutheran Hospital of Manhattan and the Norwegian Lutheran Deaconess' Home and Hospital of Brooklyn, that hospital services, nurses' education and the post-graduate program for medical doctors can be strengthened for the benefit of our sick and injured in metropolitan New York by a consolidation of the two institutions."

The merger will await the approval of the Department of Social Welfare and the Supreme Court of the State of New York. The new institution will be in Brooklyn.

The Brooklyn Lutheran Council met at Bethlehem Church (Aug.) on Oct. 9 to hear Dr. William F. Jansen speak on "The Church and Public Education." The council, a temporary group for the study of the religious needs of Brooklyn, agreed to form a permanent organization. The study, directed by the department of urban planning of the National Lutheran Council and by the Protestant Council of the City of New York, has been completed in all but two sections of the borough, East New York and Williamsburg. A panel discussion on the findings and plans for the future of the organization was led by Dr. William F. Sunday.

The Marie Louise Heins Memorial Home for the Aged, a part of the Wartburg Orphan Farm School at Mt. Vernon, is completing its new building project.

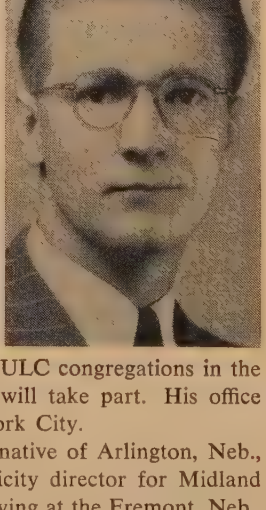
The New York Chapter of the Women's

NEW YORK . . .

Auxiliary of Philadelphia Seminary held its semiannual meeting Sept. 23 at St. Peter's Church, Dr. Theodore G. Tappert was the speaker; the Rev. Norman S. Dinkel led the devotions.

Christ Church, Airmont, celebrated its 100th anniversary the week of Oct. 2. Dr. Paul C. White preached Oct. 2, Synod President Frederick R. Knubel on the ninth. Former pastors were honored at the anniversary banquet. The Rev. Franklin J. Schweiger, president of the New York Conference, was the speaker. The chancel, nave and narthex of the church were renovated. Christ Church, Manhattan, observed its 60th anniversary on Oct. 16.

MEMBER OF EVANGELISM TEAM



Director of public relations for the two-year evangelism campaign of the United Lutheran Church will be the Rev. Gordon C. Lund of St. Paul's Church, Greenville, Ohio. He will co-ordinate press, radio and television coverage for the program in which all ULC congregations in the U.S. and Canada will take part. His office will be in New York City.

Pastor Lund, a native of Arlington, Neb., was assistant publicity director for Midland College while studying at the Fremont, Neb., school, served with the U.S. Air Force in World War II, worked as editorial director for a public relations firm in Chicago and as director of the Texas Christian University news bureau. He enrolled at Hamma Divinity School in 1951, serving at the same time as publicity director for Wittenberg College and was ordained in 1954.

NORTH CAROLINA

Conference-Wide Census Mobilizes Two Counties

By FRANK K. EFIRD

HICKORY—Over 1,500 Lutheran census workers knocked on doors Oct. 9 in a simultaneous effort of the 41 churches in the northern conference, contacting some 125,000 people in the Piedmont counties of Rowan and Irdell. Purpose of the census was to discover unchurched people and to determine if there are areas where new congregations can be started.

The Rev. E. Dale Click, associate director of evangelism of the Board of Social Missions, worked with local leaders on this pilot project. If the results are successful, its methods and techniques may be applied to other areas of the church.

For two days after the census, Oct. 10 and 11, pastors of the conference held a seminar at St. John's Church, Salisbury, to evaluate the results. Dr. Robert Paul Roth of the Southern Seminary lectured on New Testament evangelism; Dr. Harold C. Letts, of the ULC Board of Social Missions, presented an analysis of the local community.

The synod's mission committee is considering establishment of missions in Charlotte, Winston-Salem, and Hickory.

Over 2,500 persons, not counting visitors, attended events at Lutheridge this summer. Located in the North Carolina mountains, near Arden, N. C., Lutheridge is the summer assembly ground of the synods of North Carolina, South Carolina, Georgia-Alabama, and Mississippi.

Included in the program were seven weeks of camping; two weeks of leadership schools; a general assembly week; a theological conference; a music week; a Brotherhood retreat; and a Boy Scout camporee.

Additions to the $600,000 debt-free camp facilities this summer included construction of a "Mission Hall" (provided by three synodical Women's Missionary Societies), surfacing a large playground area, and the erection of a lakeside pavilion.

GROUND was broken Oct. 15 for the $461,000 gymnasium at Lenoir Rhyne College. The new building, second in a group of seven to be erected during the next five years, will be a memorial to the late A. A. Shuford, pioneer textile manufacturer of North Carolina. Funds for the building are being provided by his family.

Because Salem Church, Salisbury, has 100 tithers — one fourth of the confirmed membership — this rural congregation was able to dedicate its $175,000 church on Sept. 28, debt free. ULC congregations in North Carolina can dedicate buildings only when they are paid for. When Salem completed its church in 1950, the members resolved to pay off the $53,000 debt at the rate of $1,000 a month. The debt was liquidated in 48 months. The Rev. Paul E. Moose is pastor.

Over 900 pastors and laymen attended the ten stewardship workshops held in the Synod during September.

Brand new and debt-free
Salem Church, Salisbury, N. C.

NOVA SCOTIA

Canadian Ministers Discuss Unity of Christian Churches

HALIFAX—Establishment of a united Protestant church found strong advocates when more than 50 ministers of the four maritime provinces of Canada met in Halifax for an ecumenical conference. Delegates to the three-day meeting at King's College agreed that prospects for interchurch co-operation should be explored, and decided to study a plan for a joint social service council.

Among United Lutheran representatives to the conference was Pastor D. A. Conrad of Resurrection Church, Halifax. Speakers advocating "global unity" among the churches acknowledged that a main obstacle is disagreement on the nature of the Lord's Supper. Said the Rev. Frank Lawson, Presbyterian: "Every international gathering of Christians tells its own story. For so many days they live, study, pray together, but when the table of the Lord is spread, they must sit apart; for some have doubt regarding the validity of the others' ministry. Until that barrier is removed, there may be significant unions, but no such thing as a united Christendom . . ."

Dr. Harvey Denton, Baptist, said that while he saw a place for denominationalism "at present," it should be remembered that "early followers of Christ found it sufficient to call themselves Christians." And Anglican Dr. C. M. Nicholson predicted that "the coming great church will possess this given unity through Christ . . . and having this unity we will be responsible for making it manifest to the world. Sacramental communion will be a requirement in such a church."

Unity on the need for common social action found its expression in the establishment of a committee to determine how an interchurch social service council can be formed. Poor housing, gambling, penal reform and unemployment were mentioned as problems in which the churches "should function as the enlightened conscience of society."

MINISTER, physician and psychiatrist, the Rev. Paul E. Morentz, M.D., has been named assistant professor of pastoral care at Pacific Theological Seminary on whose faculty he has been since 1952. The 34-year-old Philadelphian, son of a ULC minister and a missionary, served as Navy chaplain in World War II. A specialist in psychiatry, he has opened a private practice in addition to assuming duties at Berkeley, Calif., school which include directing the seminary's field work as well as its internship program.

PACIFIC SOUTHWEST

Churches in Los Angeles Area Join Forces for P-T-R Mission

By HOWARD L. LOGAN

LOS ANGELES — Outstanding preachers from all over the United States will come as missioners to ULC congregations to participate in the National Lutheran Council's Preaching - Teaching - Reaching campaign scheduled for the first week in November in the Los Angeles area. Over 115 congregations join to witness in the largest project of its kind in this area. Dr. John W. Rilling of Minneapolis, Dr. E. Bryan Keisler of Central Seminary, Fremont, Neb., and the Rev. Louis Valbracht of Chicago are among speakers from the midwest. Dr. L. H. Steinhoff comes from Portland, Ore., Pastor J. Benner Weaver from Denver.

Regional Director for Evangelism Ross Hidy called the first meeting of the representatives of the three western synods at Berkeley in October and outlined plans for the two-year evangelism campaign. Synod presidents from the three areas brought their evangelism chairmen along. Pastor Hidy is also addressing fall conference meetings.

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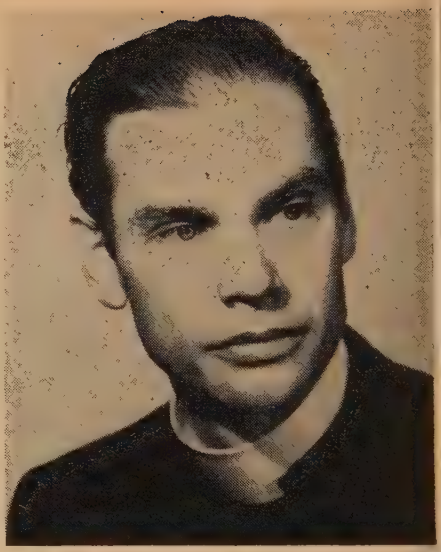

The California tour of Dr. Earl S. Rudisill, Board of Parish Education associate secretary, was cut short when Dr. Rudisill received the news of the death of his father. The remainder of the trip was canceled and Dr. Rudisill returned east.

The Home Missions report to the Southern Conference by the Rev. H. Paul Romeis listed nine fields under development. Eight have full-time pastors and hold services. Of 13 fields surveyed during 1955, many have been approved for occupancy by the Board of American Missions. Calls have been issued for seven fields, four acceptances have been received thus far. Sixteen additional fields have been assigned for survey. Seven other anticipatory allocations have been made to the ULCA.

Missionary E. Gene Vosseler returned from British Guiana and resigned from service of the Board of Foreign Missions for health reasons in his family. For a short while the three Vosselers in the ULC ministry were near to each other. Chaplain L. C. Vosseler, First Marine Division, was at Camp Pendleton at nearby Oceanside. Pastor E. A. Vosseler and his son Gene were in San Diego.

ENNSYLVANIA

Conference Hears Reports On Mission Work Progress

By ARTHUR W. LAWVER

WILLIAMSPORT—Progress in social missions, foreign missions, Christian education, stewardship and benevolence was reflected in reports to the Susquehanna Conference which met Sept. 26 at Messiah Church, South Williamsport, the Rev. E. Raymond Shaheen pastor. The conference voted to continue support for Miss Elizabeth M. Mansel during 1956. Miss Mansel is executive secretary for Lutheran Inner Mission of the Susquehanna Conference.

The volunteer chaplaincy program, with pastors providing private counseling, instruction, spiritual care, public worship and Communion for Lutheran patients or guests of the 19 institutions in the conference area, has been continued for the second year. From the balance of more than $6,125 from

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the conference preaching mission, $5,000 was ordered invested for future use in evangelism, and the remainder contributed to the ULC Board of Social Missions.

The committee on foreign missions, under the leadership of Pastor Luther A. Gotwald, Jr., is distributing the film, *In Japan—Lutherans Provide a Ministry of Mercy.* Eight congregations of the conference contribute to the complete or partial support of nine foreign missionaries. Missionary Louis T. Bowers, on furlough from Liberia, spoke to area congregations. Needs of the Lutheran Refugee Service were stressed at the conference meeting by Director David Ellinger.

The executive committee, re-elected for another term, includes Pastor A. W. Lawver, president; Pastor C. Elwood Huegel, vice president; Pastor James B. Miller, secretary; John M. Phillips, treasurer; J. Frederick Gehr and Charles Nicely, lay members.

Ira B. Angstadt, associate director of the Lutheran Laymen's Movement, is directing financial campaigns for Grace Church, Shamokin, which is planning to rebuild after a fire, and Holy Trinity Church, Berwick, which has purchased a seven-acre plot on the outskirts of town for relocation. Grace Church's goal was $55,000; more than $60,000 has been pledged.

Paul I. Folkemer of the executive committee of the Lutheran Laymen's Movement addressed 200 men at the conference Brotherhood meeting in St. Mark's Church, Williamsport. His topic was "What Men Can Do Financially Out of Love for the Lord." President Earnest Waehner and Secretary Frank H. Laubach reported on the work of the nine congregational men's groups which had affiliated with the ULC Brotherhood during the year.

Under leadership of the Susquehanna Conference committee on stewardship (Dr. Harold C. Fry, chairman) four workshops for congregational leaders were held at Bloomsburg, Montoursville, Milton, and Sunbury in September, with an attendance of 414. Dr. C. Franklin Koch, executive secretary of the Board of Social Missions,

poke on the 1956-57 evangelism mission and participated in panel discussions on "Stewardship and Evangelism" with Pastor George Whetstone, Central Pennsylvania Synod secretary of inner missions, and groups of laymen. Dr. Koch also addressed the Lutheran Pastoral Association of Columbia-Montour counties on Sept. 26 at Pine Street Church, Danville.

The Rev. Lee McDaniel was ordained and installed as pastor of Trinity Church, Sunbury, Sept. 30. Synod President Dwight F. Putman officiated, assisted by Pastors Arthur E. M. Yeagy and C. Elwood Huegel, vice president of the Susquehanna Conference. Pastor Wallace E. Fisher of Trinity Church, Lancaster, preached.

The Rev. Charles Aurand has resigned from Grace Church, Sunbury, to accept the call of the Lilly-Gallitzin charge.

Grace Church, Mount Carmel, the Rev. Walter J. Drum pastor, celebrated its 100th anniversary in October. Speakers included former Pastors Park L. Wagenbach and Wilbur M. Allison, Dr. Dwight F. Putman, Dr. Harold C. Fry, and the Rev. Andrew Balaska, pastor of the Slovak Lutheran Church, Mt. Carmel.

St. John's Church, Catawissa, dedicated a new organ Oct. 9.

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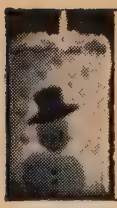

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VIRGINIA

Mission Development Starts In Arlington County Section

By MARSHALL MAUNEY

ROANOKE—Home missions development and church building projects dominate the scene in the Virginia Synod. A mission developer began work in the rapidly growing McLean section of Arlington County on Oct. 15. He is the Rev. H. Alvin Kuhn, Jr., who has served four years as pastor of Trinity Church, Sanford, N. C. This field, the synodical mission committee believes, has an especially high potential.

A survey of Williamsburg reveals that there are at least 77 Lutherans there, not counting the Lutheran students at William and Mary College but including six members of the faculty. The mission committee hopes to have a missioner in this historic city within the next few months.

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A dedication service for a new parish hall was held by New St. Peter's Church, Blacksburg, Sept. 25. Participating were the Rev. W. W. Zipperer of China Grove, N. C.; the Rev. David Smith of Blacksburg, Synod Superintendent R. Homer Anderson, and Pastor H. E. Poff.

St. Peter's Church, Churchville, dedicated a parish hall on Sept. 25. Pastor A. J. Schenk officiated. Dr. Anderson preached.

Holy Trinity, Martinsville, broke ground on Aug. 14 for a $62,000 church building. Participating in the service with Pastor William E. Kinser were the Rev. J. E. Stockman of Roanoke and the Rev. Kenneth Crumpton of Danville. The new Gothic brick building will include a chapel for 150 persons, eight Sunday school rooms, a social hall, study and office.

Oak Grove congregation, of the Bluff City, Tenn., parish, broke ground on Oct. 9 for a $55,000 building. Pastor Raymond L. Booze officiated and Dr. R. G. Schulz of Marion preached. The building will contain a chapel

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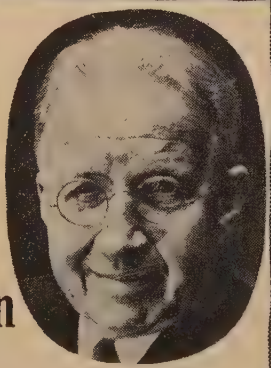

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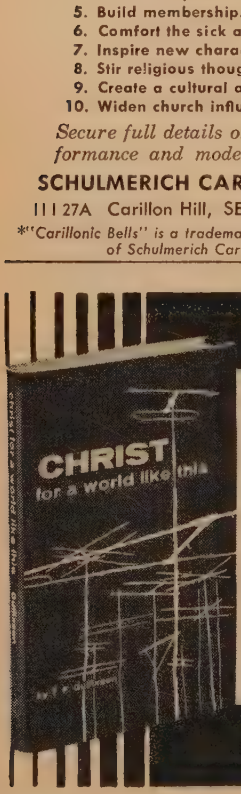
seating 175, pastor's study, assembly room, six classrooms and kitchen.

Reformation Church, New Market (formerly Emmanuel-St. Matthew's), laid the cornerstone for its new church on Oct. 9. Dr. Anderson and Pastor L. A. Wertz led the service.

AMONG THE PASTORS: The Rev. A. Hayne Boozer was installed as pastor of the Shenandoah parish on Aug. 28. In connection with this service, St. Luke's, one of the parish's congregations, dedicated an enlarged, renovated church building. The Rev. Guy A. Ritter was installed as pastor of the Glade Creek Church, Blue Ridge, on Sept. 11; Dr. Charles J. Smith, provost of Roanoke College, officiated.

AMONG THE CONGREGATIONS: Largest vacation church school was in the Parrottsville parish, Tenn., Dr. W. C. Davis pastor, with 399 enrolled. Pastor John A. Sanders resigned the Lexington parish to accept the call of the Forestville parish, Sept. 1. St. Luke's, Alma (near Stanley), dedicated Sunday school rooms and rededicated the church on Aug. 28 when Pastor A. Hayne Boozer was installed by Superintendent Anderson, assisted by the Rev. Burlington B. Latshaw, Jr. and other former pastors. St. Peter's, Churchville, dedicated Sunday school



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ɔms and rededicated the church on Sept. l. Dr. Anderson officiated, assisted by Pas- Alfred J. Schenk. New St. Peter's, acksburg, the Rev. H. E. Poff pastor, dedi- ted Sunday school rooms and rededicated e church on Sept. 25. Holy Trinity, Wythe- le, the Rev. Alfred R. Shumate pastor, d the cornerstone for an addition to the urch on Aug. 21.

Emmanuel-St. Matthew's, New Market, e Rev. Lester A. Wertz pastor, laid the rnerstone for a $190,000 building Oct. 2. he name of the congregation was changed Reformation Lutheran Church. The semi- nual leadership training school for urches of the Arlington area was scheduled om Sept. 19 to Oct. 17.

EW ENGLAND

loods Hit Connecticut Again

By HERBERT D. HRDLICKA

BRIDGEPORT—For the second time in less han two months, Connecticut was hit by oods, and some people, who had returned nly five days before to their homes aban- oned in August, were forced to evacuate gain over the Oct. 16 weekend. No damage o churches was reported.

On Sept. 16 the New England Conference oted to raise a flood fund to assist 40 Lu- heran families hardest stricken by the August flood. On Oct. 10 the congregations had gathered $2,200. This fund, under the direction of the Rev. Herman Vespers of Terryville, was divided between victims in Naugatuck, Torrington, Collinsville, and Seymour. These places were flooded again in October, with resulting unexpected hardship o many families.

Many churches in Bridgeport canceled Sunday morning services on Oct. 16. Other church gatherings were canceled for that day. However, First English Church of Bridge- port held its rally day for the Sunday school as scheduled and had an attendance of 110. Due to road conditions, the annual meeting of the Inner Mission Society of Connecticut was canceled in First Church, Southington.

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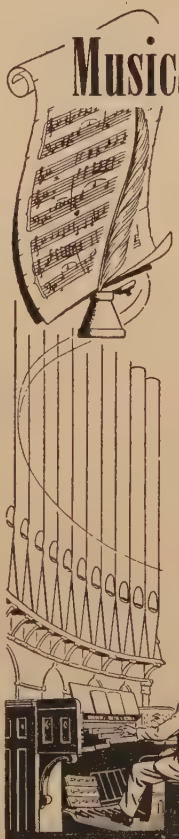

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MARYLAND

KLOS, FRANK W., JR. From St. John's Church, Martinsburg, W. Va. To Board of Parish Education, Philadelphia.

NEW YORK

IRELAND, ROBERT M. From Faith Church, Schenectady. To Holy Trinity Church, Elmira.

KRAHMER, J. CHRISTIAN. From St. John's Church, Victor, stated supply. Retirement.

MUCK, RICHARD K. From St. Paul's Church, Nanuet. To Church of Peace, Rochester.

PRETSCH, ERNEST P. To St. Paul's Church, Narrowsburg.

SWANK, PAUL R. From St. John's Church, Poughkeepsie. To Ascension, Snyder.

WEISKOTTEN, THEODORE D. From Evangelical Church, Poestenkill. To Transfiguration Church, Rochester.

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OSSELER, E. GENE. From British Guiana. 4472—49th St., San Diego 5, Calif.

WELMERS, WILLIAM E. From Liberia. Kennedy School of Missions, Hartford Seminary, Hartford, Conn.

DEPARTURES

NEVE, LLOYD. To 117 Sazayama Machi, Kurume, Japan. Sept. 6.

SPEHR, OTTO. To Lutheran Mission, Monrovia, Liberia, West Africa. Sept. 29.

DECEASED

THE REV. JOHN HESS BELT, 46, died Sept. 22, at Westminster, Md.

A graduate of Gettysburg College and Seminary, he was ordained by the Maryland Synod in 1933. He was assistant pastor of his home congregation, Grace Church, Westminster, until 1942, but had been on leave of absence since 1935 to serve as a chaplain in the U.S. Army. His service as chaplain ended in 1953.

His wife, Margaret S. Quay Belt, died on Aug. 21. His only survivor is his mother, Mrs. John D. Belt.

The funeral service was conducted by his pastor, Dr. Elwood S. Falkenstein, and the president of the Maryland Synod, Dr. J. Frank Fife. Interment was in the Lutheran Cemetery, Taneytown.

DR. WILLIAM HENRY HARDING, 95, died Sept. 29.

Pastor Harding was born in Montoursville, Pa., and graduated from Missionary Institute, Selinsgrove, Pa., and from Pennsylvania College, Gettysburg. He was granted a D.D. by Gettysburg in 1943.

He held pastorates in Maytown, Pa.; Williamsport, Pa.; Darby, Pa.; Audubon, N. J.;

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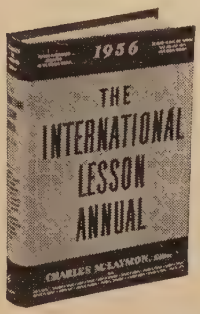

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Camden, N. J., and Guilderland Cente N. Y., and had been retired since 1927. Tw children survive, Reed Minnich Harding an Martha Anna Harding.

A funeral service was conducted at Hol Trinity Church, Audubon, N. J., Oct. 2 b the Rev. Raymond C. Lauffenburger. Inter ment was in Wrightsville, Pa.

MRS. JENNIE UBER TAU, 97, widov of the Rev. Paul J. Tau of New Castle, Pa died Sept. 19 at the Lutheran Home for th Aged in Zelienople, Pa. She was born i Jeannette, Pa.

Pastor Tau, who died in 1952, serve parishes in Armstrong, Westmoreland an Lawrence counties. Mrs. Tau was engage in inner mission work many years before th first society was organized.

Funeral services were conducted at th home by the Rev. H. F. Obenauf and a Castle View cemetery in New Castle, Pa. by the Rev. O. J. Warneth of St. Paul' Church in New Castle of which Pastor an Mrs. Rau were members. She left no sur vivors.

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IN CONCLUSION . . . . . .

AN 80-YEAR-OLD GERMAN, Dr. Albert Schweitzer, was in England in October where he received the highest honors England can give. Queen Elizabeth conferred on him the Order of Merit at Buckingham Palace. Prime Minister Anthony Eden entertained him at 10 Downing Street.

Dr. Schweitzer visited the Archbishop of Canterbury and received a degree at Cambridge. Newspapers in London called him "the greatest man in the world."

That's a big title for a man whose fame is based on the fact that he built a small hospital in Africa and has worked there 42 years as a medical missionary. Thousands of missionaries have done things like that, and have remained practically unknown.

PART OF THE EXPLANATION of Schweitzer's fame is that he gave up so much to be a missionary. He was already famous as a theologian and also as a brilliant musician when he decided to go to Africa. Maybe his decision wasn't as drastic as the Duke of Windsor's, but we all realize that it was great and heroic.

Another thing about Schweitzer is that he has told his story so well. Instead of being lost from sight in the African jungle, he informed the world about his experiences in superb books, such as *On the Edge of the Primeval Forest* and *Out of My Life and Thought*. They were not self-advertising, but they let thousands of readers get acquainted with this generous, faithful man.

But perhaps it isn't only what Schweitzer is that makes him seem to us the "greatest man in the world." Perhaps we feel guilty about what we are. While we try to buy split-level houses and maybe dream about owning a Continental Mark II, he gave up every personal ambition comfort, security, and surrendered himself completely in service to hopelessly poor and ignorant people.

We may politely decline the invitation of our Lord when he asks us to sell everything and follow him. But our consciences bother us, and we appreciate the courage of Schweitzer who literally obeys the word of Jesus. By respecting such a man, we assert our awareness that we are not wholly satisfied with ourselves.

OF COURSE there wouldn't be room enough in Africa for all of us to go there as missionaries. We have useful work at home, in tending the store and bringing up children. But we're vaguely disturbed when we realize how much of our energy goes into taking care of ourselves. In my case, I spend most of my time merely moving around from one file to another the big stack of papers that constantly accumulates on my desk.

Then along comes a man like Schweitzer who awakes our imagination by abandoning all his self-concern. This is true greatness, we recognize. No doubt many people are spending themselves in service of others, as he has done. But we don't know their stories as we know his.

It's a good thing, though, that in the $392 billion-a-year American economy, we can still feel that the greatest man is he who serves. The old story of a man with a wash basin in an upper room in Jerusalem hasn't been discredited by modern developments. Even though most of us can't be Schweitzers, we can go further than we usually go in his direction.

We won't expect Queen Elizabeth's "Order of Merit." Much greater would be our Lord's simple acknowledgment, "well done." —ELSON RUFF

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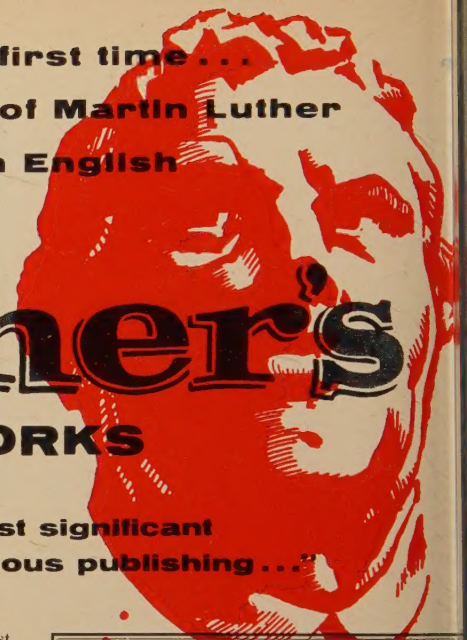

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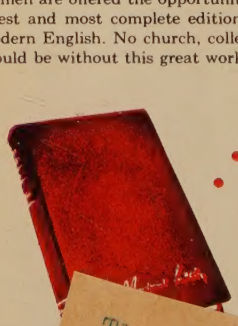

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